

THE  
SICK MAN'S  
COMPANION:  
OR, THE  
CLERGYMAN'S  
ASSISTANT  
IN  
Visiting the SICK.

WITH  
A PRELIMINARY DISSERTATION ON  
PRAYER.

---

By WILLIAM DODWELL, D.D.  
Archdeacon of Berks.

---

*Offer unto God Thanksgiving: and pay thy  
Vows unto the most Highest. And call upon  
me in the Time of Trouble: so will I hear  
thee, and Thou shalt praise me. Psalm L.  
14, 15.*

---

L O N D O N :

Printed for B. WHITE, at Horace's Head in Fleet Street,  
JAMES FLETCHER, in Oxford,  
And J. FLETCHER, Jun. in St. Paul's Church-Yard.  
M,DCC,LXVII.





---

---

# C O N T E N T S.

<b>P</b> reface	Page 1
<i>Visitation of the Sick</i>	48
<i>Communion of the Sick</i>	62

## PRAYERS FOR VISITATION OF THE SICK.

I. <i>For the Acceptance of our Devotions</i>	79
II. <i>For the prudent Application of them</i>	80
III. <i>For the Acknowledgment of the Blessing of Revelation</i>	82
IV. <i>For an habitual State of Devotion</i>	84
V. <i>For a Christian Form of Devotion</i>	86
VI. <i>For the Qualification of an holy Life</i>	88
VII. <i>For Dependance upon Providence</i>	89
VIII. <i>For Resignation</i>	91
IX. <i>For Support under Sufferings</i>	92
X. <i>For the good Use of Sufferings</i>	94
XI. <i>For the same</i>	95
XII. <i>For the Improvement of the sick Person</i>	98
XIII. <i>For the Improvement of those that are present</i>	99
XIV. <i>For Repentance</i>	101

# C O N T E N T S.

XV. <i>For Forgiveness</i>	103
XVI. <i>For a right Judgment of our State</i>	104
XVII. <i>For Strength against Temptations</i>	106
XVIII. <i>For Perseverance in good Resolutions</i>	108
XIX. <i>For a charitable Disposition in the sick Person</i>	109
XX. <i>For a Spirit of Forgiveness and Reconciliation in the same</i>	111
XXI. <i>For a Blessing on Remedies</i>	113
XXII. <i>For the Recovery of the sick Person</i>	114
XXIII. <i>For a due Preparation for Death</i>	115
XXIV. <i>For one that is seized with sudden Illness</i>	117
XXV. <i>For one that has been long ill</i>	118
XXVI. <i>For one that is Bed-rid</i>	120
XXVII. <i>For one that is hurt by any Casualty</i>	122
XXVIII. <i>For one whose casual Hurt is likely to prove mortal</i>	123
XXIX. <i>For one that is to undergo a severe Operation</i>	125
XXX. <i>For one that is maimed</i>	127
XXXI. <i>For one that is in great Pain</i>	128
XXXII. <i>For one whose Pain is abated</i>	129
XXXIII. <i>For one that has a noisome Disease</i>	131
XXXIV. <i>For one that has an infectious Disease</i>	133
	<i>For</i>



# C O N T E N T S.

XXXV. For a Family under Inoculation	134
XXXVI. For one that wants Sleep	136
XXXVII. For one that is in Danger through excessive Sleep	138
XXXVIII. For one whose Indisposition is oc- casioned by the Misbehaviour of Others	139
XXXIX. For one whose Indisposition is owing to his own Misbehaviour	141
XL. For one that is patient under Illness	142
XLI. For one that is fretful to Attendants	144
XLII. For one that is fearful of Death	146
XLIII. For one that is impatient for Death	148
XLIV. For one that has attempted to lay vio- lent Hands upon himself	149
XLV. For the same, if He be sensible of his Sin	152
XLVI. For one that is eminently good	155
XLVII. For one that is eminently wicked	156
XLVIII. For one that is in Prison for Debt	159
XLIX. For one that is in Prison for a supposed Crime	161
L. For Prisoners before or after Trial	162
LI. For one that is condemned to die	164
LII. For one that denies the Fact for which He is condemned	167
LIII. For one that is unknown	170
For	



# CONTENTS.

LIV. For one that is of a different Communion	171
LV. For one that is very ignorant	172
LVI. For one that is negligent of Instruction	174
LVII. For one that is penitent	176
LVIII. For one that is impenitent	177
LIX. For one that is indifferent	179
LX. For one that seems not sufficiently affected	180
LXI. For one that has delayed his Repentance	182
LXII. For one that is entering on it	184
LXIII. For one that has made some Progress in it	185
LXIV. For one that is under Temptation	187
LXV. For one that has relapsed into Sin	188
LXVI. For one that is desirous to receive the Sacrament	190
LXVII. For one that has hitherto neglected it	192
LXVIII. For one that has just received it	193
LXIX. For one that is inclinable to Presumption	195
LXX. For one that is inclinable to Despair	197
LXXI. For one that is in a State of Desperation	200
LXXII. For one that is low-spirited	202
For	

# CONTENTS.

LXXIII. For one that is troubled in Mind	203
LXXIV. For one that is afflicted with evil Thoughts	205
LXXV. For one that is full of Doubts and Scruples	207
LXXVI. For an Infant	209
LXXVII. For one that is young	211
LXXVIII. For one that is old	212
LXXIX. For one that is middle-aged	213
LXXX. For one that is poor	215
LXXXI. For one that is rich	217
LXXXII. For one that is in the middle State of Life	218
LXXXIII. For a Servant	220
LXXXIV. For a Woman in Travail	222
LXXXV. For the same after Delivery	223
LXXXVI. For the same, if the Child be still-born	225
LXXXVII. For one that is slightly indisposed	226
LXXXVIII. For one that is using Medicinal Applications	228
LXXXIX. For one that is under Recovery	229
XC. For one whose Recovery is doubtful	231
XCI. For one that is recovered	232
XCII. For one that is under a Relapse	234
XCIII. For one that is in great Danger	236
For	

# CONTENTS.

XCIV. <i>For one that is going to make his Will</i>	237
XCV. <i>For one that is light-headed</i>	239
XCVI. <i>For one that is insensible</i>	240
XCVII. <i>For one that is at the Point of Death</i>	241
XCVIII. <i>For the same</i>	243
XCIX. <i>For Consolation on the Death of Friends</i>	245
C. <i>For the same</i>	247

## PROPER COLLECTS FROM THE LITURGY

250





# P R E F A C E.

**T**HE Privilege of addressing Ourselves to our Maker, and enjoying before hand that Intercourse, which we hope and believe will be our Employment and Felicity through the Ages of Eternity, is the greatest that We are capable of in this World; and is more or less valued, just in Proportion to the Influence that Religion has over Us. It is in this Respect an useful Criterion to distinguish our State, and to open to ourselves the Knowledge of our own Hearts. An *habitual Disuse* of Devotion leaves no Room



Room to mistake our Condition, but is a sure Proof of a hardened and abandoned Disposition. A *cold* and *infrequent* Application to it shews that We have placed our Affections on some other Object than that which ought to be our principal Aim; whilst a rational Satisfaction in the *punctual Return* to the proper Seasons of Devotion, shews the Heart to be right; and that We consider this World, as Providence designed it, as a probationary Passage to another.

It might well have been hoped, that with Respect to so rational, so easy, so delightful a Duty as that of *Prayer*, the Ministers of the Gospel should have had Nothing to do, but to illustrate and recommend the *Practice* of it; and that our Exhortations on this Subject should not have been interrupted by Argumentation and Controversy. Yet we must with Concern acknowledge, that even here the most contradictory Extremes have been advanced. Difficulties have been urged, which neither Reason nor Religion could have suggested; and We have been called on by Some, to vindicate the Liberty of *praying* to our Maker *at all*; and by Others, to vindicate the Liberty of doing any Thing else in this World *but praying*.

Those natural and moral *Attributes of the Deity*, which are the very Foundation of  
the

the Obligation of this Duty, and the great Encouragement to the Discharge of it, have been made the Grounds of Objection against it. It is a dreadful Truth, that Discourses have been professedly published to undermine all the Comfort, and Piety, and Virtue, which consist in and proceed from our serious and devout Applications to the Deity. But it will be a more pleasing Task, and more pertinent to the Design of the ensuing Performance, to *obviate* than to repeat and confute the Objections of those, who must long and far have wandered from the Paths of Truth, and must have speculated deeply to overturn all Religion, and Morality, and Human Comfort, before They could think that they had discerned, or could delight to have proclaimed, that there was no Ground or Reason for Man to address Himself to his Maker.

For let Us examine Ourselves, look into our own Hearts, and see whether We do not find some *innate Evidence*, as it were, of our Obligation to this Duty. Have We not a *Constitutional Tendency* to Devotion, which the wise Author of our Nature has implanted in Us, to raise Us to Himself, and to prevent a total Addiction to worldly Affections and Desires? Do we not feel this natural Disposition to apply to a supreme

Power for Relief and Support? And under a Sense of present Distress, Does not this Call of Nature anticipate any Searches into the Obligations of this Duty, and produce immediate and almost *involuntary Ejaculations*? From *Nature* let us advance to *Argument*, and examine this Practice by the coolest Dictates of *Reason*. Is it not *fit* in itself, that a dependent Creature should own his Dependence on his Creator, should apply to the only Power that can relieve Him, and thankfully acknowledge the Relief that He has been blessed with? What Duty can possibly be argued from the *Nature and Fitness of Things*, if This of *Devotion* cannot? If it can be allowable for Man to live regardless of Him, from whom He has received all that He has, and from whom He expects all that He hopes for; and in whom, according to the strictest Philosophy as well as surest Revelation, He *lives and moves and has his Being*? If this Relation to the Author of our Beings, the Giver of all our Faculties, and Dispenser of all our Blessings, does not bind Us to a Return of Supplications and Thanksgivings, the *Law of Nature* means Nothing; and the *Rule of Right*, which has been sometimes offered as the Standard of Duty, in Opposition to Revelation, must be intended



# P R E F A C E. v

intended only to prove our sole Right to the Management of Ourselves.

But besides this more abstracted Consideration of the *Fitness of the Thing*, let Us consider the *Effects of Prayer* with Respect both to our Maker and to Ourselves; and This will farther open to Us both the *Obligation* of this Duty, and the *Wisdom* of its Appointment.

We know very well, that *No Man can be profitable unto God, as He that is wise may be profitable unto Himself*. Our Goodness extendeth not unto Him, nor is his Happiness increased by all the Services that We can perform. Yet is He pleased to *accept our Services*, and even to stile them such, and to represent it as *promoting his Glory*, to publish his Praises amongst Men, and to excite Others to the Adoration of Him. Now *Prayer* is the best Means to this End, the most immediate Instrument by which We publish our own Sense of our Dependence on Divine Providence; and thereby call our Fellow Creatures to the same Acknowledgment. It is a plain Testimony of *our Belief* of the almighty Power and Wisdom and Goodness that govern the World, a Declaration of our Trust in these Divine Attributes; and as such is a Proof to the Rest of Mankind, of that which We esteem



their only Refuge in all their Wants or Distresses. Thus every *Prayer* includes some kind of *Praise*; It is an Homage paid to the Sovereignty of the Creator; a Confession of the Necessity of the Assistance which We supplicate; and it implies the true and humble Acknowledgment of our own natural and moral Weakness. This is therefore setting forth the *Honour of God*, as much as any Act of Man can do it. It is the right Method of publishing and establishing the general Belief of a superintending Providence.

Again, The *Effect of habitual Prayer upon Ourselves* is great and evident, and an undoubted Proof of the *Obligation and Advantage* of it. This is the great Method of keeping up in Ourselves a Sense of Duty and of the Object of it; the only Means of promoting both our Piety and our Satisfaction in this World. It reminds Us daily of our Obligations to our Maker, of our Transgressions against Him, of the Importance of our Return to Him, and of the Necessity of his gracious Assistance to enable Us to return to Him in the Ways of Holiness and Virtue. It is a continual Call to religious Meditations, to serious Recollections of the Perfections of the Creator and the Imperfections of all his Creatures; and it fixes in our  
Hearts

Hearts a stronger Impression of these momentous Truths, than any other Method that can be devised.

And of what great Importance is even this Circumstance? If Men continually *remembered* what they habitually *believe*, concerning their Dependence upon Providence, the Means of securing the Divine Favour, and the infinite Consequences of it, would it be possible that They should live, as too Many of them do? Would not such Recollection either preserve them uniformly in a regular Course, or recover them speedily to it? And is not This the happy Tendency and immediate Influence of *frequent Devotion*? Are not Those who are most punctual in their Prayers, in general, the most exemplary in their Lives? and are not the open Contemners of this holy Exercise usually found to be as dissolute in their Morals, as They are irreligious in their Professions? Is not this the plain and well-known *Effect* of Attendance on publick and private Worship amongst the general Professors of our Religion? and may we not farther appeal to the Experience of the most pious amongst them, whether they have not felt, very rationally felt, an immediate *good Effect* from a serious and attentive Application to Devotion? Have not their *Hearts burned within*

*them* with Divine Love and Gratitude, whilst They have been pouring them out to their great Friend and Benefactor? and have They not risen from their Prayers better disposed, and even more confirmed in their good Resolutions, than when They entered on them? If this be unintelligible to those who themselves have long refused them, We must return to the surer Proof of a *good Life*, and the more eminent Degrees of Righteousness prevailing amongst those, who sanctify and improve the common Duties of their Station by regular Returns to this holy Intercourse with their Maker.

Now this one Observation removes the Grounds of every Difficulty that can be raised concerning the *Success of Prayer*, or its Influence and Prevalence with the Deity. For though God sees and knows our Wants without *Our telling Him*, though he is disposed to relieve them without being *wearied* into Charity by our *Importunity*, and though all his Councils are *immutable*, and not liable to be changed by the earnest Requests of Others; yet our Prayers having such an Influence and *Effect upon Ourselves*, may make Us the *proper Objects* of the Divine Favour; which otherwise We should not have been; and may thereby entitle Us to the Divine Promises; which without this Method We  
should



should have forfeited. We do not therefore in these Cases pray to God to *change his Mind*; but We pray that We may attain those Qualifications, which, according to his eternal and immutable Purpose, are the necessary Conditions of his Favour. It is a most undoubted Truth, that He grants Favours of many Kinds to Men upon their earnest Prayers, which He would not have granted without them; but where is the *Change* in such a Case? In *Ourselves* most certainly, if We attentively consider the Matter, and not in our *Maker*. His Design was always the same, to receive and hear and assist such as come to Him with real Sincerity of Heart, with humble Confession of Mouth, and with suitable Holiness of Life. These are the Terms which alone can entitle Us to his Favour; and when We have fulfilled them; when a sincere Desire of Obedience has led Us to Devotion; and Devotion has excited Us to and confirmed Us in Righteousness, then We may reasonably expect Mercies from our Maker through the Merits of our Redeemer; which We had no Pretensions to expect before. *God* is still *the same*, but We *Ourselves* are now *different* Persons, and by Devotion, Contrition and Amendment are now become Objects of his Favour; whilst They who con-  
 tinue



x P R E F A C E.

continue regardless of Him, and disobedient to Him, remain the just Objects of his Wrath and Displeasure.

There may be some Confusion in our Ideas, or Difficulty in our Expressions, when we think or write on this Subject; but if We apprehend the Case rightly, and state it clearly, there is no real Mystery in it. The *Laws* of God are unalterable; the *Conditions* on which He will receive Us to Favour, are published, and will not, cannot be reversed. These Conditions are well known to be, that We address Ourselves to Him for Assistance both in our spiritual and temporal Concerns, and that with faithful Diligence in both Instances We apply that Assistance. *Devotion* therefore and *Industry* and *Holiness* are the necessary Terms of the Divine Favour; and when We pray to God, and perform our own Part, and reform our own Lives, then We are entitled to Acceptance; and may reasonably expect a Blessing, which They have no Reason to expect, who do not comply with these Terms. In such supposed Case, the Divine Purpose is not *altered* but *completed* by our becoming such Persons, as the Promises, according to their original Intent, were calculated for, and proposed to.

to. There is *no Alteration* in the Divine Attributes, or in the Effects of them. The Wisdom, Justice and Goodness of God did from all Eternity propose the Acceptance of returning Sinners, who should apply for Mercy in the Method of true Prayer, and should thereby form Themselves to a Temper, which should make them *meet to be Partakers* of the Divine Grace. And this general Purpose is fulfilled in particular Instances, when Men who heretofore were corrupt, thoughtless of Duty, and destitute of Grace, do yet in Time recollect themselves, pour out their Hearts with Sincerity to their Maker, exert their own best Endeavours, recover in some Degree to a State of Holiness, and thereby recover a proportionable Degree of Favour with their Maker.

All This is so far from implying any *Change* in the Deity, that it illustrates the steady and invariable Rule by which He acts. It shews that He is not influenced by Caprice or Weakness, but that He will always do that which is right, and will *render to every One according to his Works*. He would be truly liable to this Charge, if He acted otherwise; if He ever deviated from this unerring Rule, and made no Distinction between those who  
are

are so much distinguished in their Behaviour towards Him. If the *Devout*, who daily apply to God in Prayer, were no otherwise regarded by Him, than those who own no Providence, or express no Dependence on Him, then He might be thought to act by some other Principle than the Harmony of the Divine Attributes; and *Mutability* might be the Consequence, if infinite Wisdom and Holiness and Justice did not direct every Dispensation; and if a due Regard was not expressed to a due Imitation of those adorable Perfections.

It is no way derogatory to the *Expediency of Revelation*, but it is a rational Answer to the Suggestions of such *Speculatists*, as would draw Inferences to the Discredit of these devout Exercises from the Contemplation of the Divine Perfections, that some of the best and wisest Philosophers stated the Case in this Manner, and considered *Prayer* as proceeding from, and as farther confirming a *Spirit of Holiness* in the Persons praying; leading them to a Resemblance of the Deity addressed to, and by forming them into the Divine Image, entitling them to the Divine Favour. \*

The

\* Antonin. Lib. V. §. 21. Xenophon Cyropæd. Lib. I. P. 97. Plato Alcibiad. II.



The great Advantage of *Revelation* in this Respect now is, that what some very wise Men thus excellently spake heretofore, is now more universally the Subject of every common Christian's Knowledge ;—that the *Efficacy of Prayer* is taught with greater Clearness and on higher Authority ; — that all Objections are precluded ; the Practice plainly enjoined, and the Motives to it earnestly enforced.

God Almighty certainly best knows what is right and fit and proper in the Conduct of his Creatures towards Himself; and therefore when he has directed them to *pray to Him*, They have Nothing to do but to believe without Dispute, and to obey without Reserve. It is of Use rather to silence Gain-sayers, than to evince the Duty to Christians, to observe how it may be argued out from the Principles of *mere Reason*, and how happily a few Philosophers hit upon the Argument. It is a just Reproof to Those who affect superior Discernment, to remind them, how narrow are their Conceptions, how partial and superficial their View of the Subject. For when the Intercourse between *Creatures* and their *Creator* is the Point under Consideration, how unequal must be the Determination which arises only from Reflections

lections on Him *to whom* the Devotions are addressed, without any View to the Effect on the Persons *by whom* they are addressed? The Objectors consider only the *Nature of God*, and on that awful Subject find Room to raise Difficulties; but They should consider also the *Nature of Man*, and then those Difficulties would vanish, and They would see the Wisdom of making Devotion the Title to present Mercies, and the Preparation for future ones. The Philosophers considered Both; and They who best attended to and explained the *Divine Attributes*, were most successful in their Account of *Prayer*; most happy in cutting off the superstitious and retaining the essential Parts of that Duty; in stating the Account of it so as it might appear most rational and useful; most to the Honour of God and to the Welfare of Mankind.

For if *habitual Devotion* has, even by a natural Effect, a happy Influence on our Hearts and Tempers and Actions, insomuch that it is better for Ourselves and for the World, that we should be enjoined the constant *Use of Prayer*; if it forms Us to an *Imitation* of the Divine Nature, and makes us *more like* the God We worship, and *more fit* to receive his Favours, and enjoy his Presence

Presence, then the *Reasonableness* of those Precepts which relate to this Duty, and the *Nature* of the Promises annexed to it, are, without entering into more abstruse Speculations, very clearly explained and very satisfactorily ascertained.

With Respect to the *Promises* annexed to the faithful Discharge of this Duty, great is the Advantage of *Revelation*, and great our Privilege in being blessed with the Knowledge of it. When the Wise Men amongst the Heathens saw those who were *indeavour* and regardless of the Deity, thriving in their Possessions, and prosperous in all their Undertakings; when They saw the *humble Suppliant*, and religious Worshipper of the Gods, unrelieved in his Distress, and continuing under Pain, or Want, or cruel Oppression, They were confounded at the Appearance: Their former Arguments sunk to nothing even in their own Sight, and the Difficulty was beyond any Solution that They could offer. Whereas by the Instruction which We are vouchsafed in the Gospel, We are taught that the *Divine Favour* in any Situation is the greatest of Blessings; that the Continuance of Afflictions, if borne with Resignation, is a Step to a higher Degree of future Glory; and that *all Things* finally



finally *work together for Good to them that love God*. Under this Persuasion, the Want of immediate Relief discourages not the Repetition of our Devotions; nor is the Failure of our Success in the particular Instance which We pray for, any Sort of Proof of the *Inefficacy of our Prayers*. It may be better for Us, that We should fail in that particular Request; and the God to whom We pray, and who hears the Prayers of the Righteous, knows best what is fit for Us, and will infallibly order that which is, upon the whole, best for us. This Doctrine leaves Room for *repeated Prayers* to Providence, for a firm *Trust* in God, and an entire *Resignation* to Him. It represents true Devotion as the Means of attaining the Divine Favour, raises a good Hope of present Relief, if That shall prove indeed a Blessing to Us; and secures to Us a perfect Confidence in almighty Goodness, that the final Issue of all Things shall be the more comfortable for the patient Enduring of the Evils of this Life.

Upon the Whole then, We are absolutely sure of *succeeding in our Prayers* and of being entitled to the Blessing of God by Means of our Devotions, if they are in all Respects such as they should be, and are duly applied

applied to the Regulation of our Lives: though we are not equally sure of the *particular Method*, in which this Blessing will be bestowed upon us. Our Prayers for *spiritual Mercies*, such as the Forgiveness of our Sins, and the Assistance of Divine Grace, if they proceed from sincere Hearts, and end in Holy Lives, will not fail to be answered *in Kind*, and to bring down the particular Mercies implored. Our Supplications for *temporal Blessings*, such as the Continuance of Life, or the Restoration of Health, or the Removal of Distresses, and the like, will likewise undoubtedly prevail, either according to our own Wishes, or the more wise Direction of Providence. Whether either of these would prove indeed a *Blessing* to us, God knows, but we do not; and therefore all Petitions of this Kind are always to be offered up with an entire *Resignation* to the Divine Wisdom; and when they are so offered, will certainly recommend us to the Divine Goodness. If the *Sickness* inflicted on us was intended as an Act of Discipline, or as an Instance of Trial, to correct former Misconduct, or to prove our present Submission, or to increase our future Zeal in Religious Matters; when it has answered this End, and our warm Devotion has testified a right Disposition, then

C

there

there is no Doubt, but that if This was the *only End* of this Dispensation, our Prayers will be heard even according to our own Request, and we shall be restored to our former Health, and to farther Time and Methods of Probation. A Man cannot believe the Scriptures, who does not believe, that in this as well as other Instances, God grants Mercies to those who *pray to Him for them*, which He with-holds from others who neglect this Duty. And it is right and fit in itself, and no Reflection on *his Immutability*, that he does so ; as has before been illustrated.

But if the *Sickness*, or other Casualty, was intended for farther Purposes, as the Means of releasing us from this World, and all the Troubles of it, yet even then it is not to be understood that our *Prayers are unsuccessful*, because the Affliction is not immediately removed. We pray for God's Mercy, and this we are sure of, if we pray aright ; We pray for our Recovery, if He sees fit, but if not, we pray that *his Will may be done* in this as well as in other Particulars ; and thus we are sure that our Prayers will be accomplished. By this *Resignation* to the Divine Will, we secure a more valuable Blessing than the Continuance of this Life, which we ourselves desired : We are better pre-



prepared for the Entrance into another *Life*, and entitled to better Hopes in it: and a Soul that *departs in Peace*, in Ejaculations to its Maker; in a holy Disposition to qualify it for the Enjoyments of the next State, and with an humble Claim to the Promises of it through *Faith in Christ Jesus*, has not surely lost its Labour in all the Petitions poured forth in the Interval even of a mortal Indisposition.

This View of the Case is necessary to remind the *Thoughtless* of the Importance of Devotion in all these Seasons of Danger, whatever the Event may prove. When they see no outward Distinction made between the Pious and the Wicked, They are apt to think that there really is none between them. When They see those who *use no Prayers*, recover without any, and Others who are the most *punctual in this Duty*, carried off by the Violence of their Distemper, They are apt to consider such Applications as *fruitless*, and to suppose that in this Respect there is one Event to the *Righteous* and to the *Wicked*; to Him that *serveth God*, and to Him that *serveth him not*. Whereas the chief Importance of this World depends on its Relation to another. Our Continuance here is either a *Judgment*, or a *Blessing*; according to the Use which is made of it. A Prolon-

gation of Life without Grace to improve it, is indeed a *Calamity*, as it will add to a Man's Sins, and increase his Punishment : whilst an earlier Translation to a secure and happy State can be esteemed no Penalty. So great is the Uncertainty of Mens Judgments, as to what are to be called *Mercies* or *Misfortunes* ; and much greater still, as to the *Motives* which influence the Divine Dispensation in either Case. The Sickness and Recovery of the Wicked may be *vindictive to them*, and yet be beneficial to the Rest of Mankind, by illustrating the Uncertainty of our best Enjoyments ; by shewing that there is still Room for *Hope* even in the greatest Danger ; and by enforcing the Necessity of an entire Dependence upon Providence in all Cases. Whereas either the One or the Other ; the Indisposition, or the Deliverance from it, may be a *Mercy to the Righteous*, as the Occasion of purifying their Souls, warming their devout Affections, and qualifying them the better to struggle with the Temptations of this World, or to enjoy the Felicities of the next. They have great Reason therefore, when They are favoured with Recovery from an Illness, to ascribe it to the *Blessing of God* granted to their Prayers ; to be thankful for it as such, and by constant and continual Devotion to endeavour

vour to render it a *real Blessing* to themselves.

It is an Instance and Evidence of the great Wisdom and Mercy of God, that in our present State We are left ignorant of almost every Thing but what affects our own *Practice*. We know not before-hand what the Event will be, when We in Danger address ourselves with ardent Prayers to God for Relief; but our Danger excites our Devotion, and our *Devotion* not only *expresses* but *improves* the religious Frame of our Mind. We know that *Prayer* is our Duty; that Acceptance is promised to it, if duly performed; that indeed no Certainty of Recovery could possibly be promised to it, because on this Supposition all pious devout Persons would have been *immortal*; but that our Preservation is the Care of Providence: that if our Continuance on Earth will be a Blessing to us, and not inconsistent with the other Designs of Heaven, it will be granted to our Requests; if otherwise, yet our Removal will be to our Advantage, if our Devotions be indeed the genuine Expressions of our Souls. This is that exact Degree of Knowledge, which suits our Nature and Condition; which makes *Prayer* a *rational Duty*; which explains



plains and justifies the Use, and quickens and enlivens the Exercise of it.

Can We avoid reflecting on the *Comfort* as well as on the *Obligation* of this Duty? *Prayer* is in all Cases and in all the Parts of it, a *Relief* and *Support* to the dejected Mind, but more especially in the Seasons of Affliction and Indisposition. When the Conscience is burdened with a Sense of Guilt, and with Apprehensions of Vengeance, the Opening our Grief to our best Friend, who can, and who alone can assist Us in this Difficulty; who has *Power to forgive Sins*, who can inspire Us with good Resolutions, and can strengthen Us to fulfil them; This gracious Permission of Application to our supreme Lord and Benefactor, is the greatest *Privilege* of our frail Condition, and that without which We should be of *all Creatures the most miserable*.

But when these *Wounds of our Souls* are felt at the same Time that We are suffering under the *Diseases of our Bodies*; when the Spirits are sinking, and this mortal Part appears to be near its Dissolution, then the Importance of this Privilege shines more conspicuously, and is the only Satisfaction that a Man in that Situation is capable of. It will not indeed be of equal Comfort to  
all,

*all*, but it is the greatest which can give real Comfort to *any*. Though we have no Authority in general to promise Acceptance to the Repentance of a *Death Bed*, after a Life entirely dissolute and prophane, yet We can as little doubt but that there will be some Distinction made between those who die hardned and impenitent, and those who even so late *see the Things which belong to their Peace*, and fly with sincere Contrition and Devotion to the Mercy of God as their only Refuge. God sees the Sincerity of Mens Hearts in these Cases, which we cannot pretend to distinguish; and though there is much Room for *Self-Deceit* in the Penitents themselves, yet if their Hearts are true, the *Searcher of them* will perceive it; and there is still some Hope left in the unbounded, *uncovenanted* Mercy of their Maker; who may yet grant them farther Time to repent and amend in; or may, beyond what He has promised, make favourable Allowances to so late a Return to Him, which might have proved sincere, if farther Time had been allowed for the Probation. But though to do Justice to the Terms of the Gospel-Covenant, We must put all this upon *Possibilities*, yet it deserves Observation, that this *remaining Hope*, which is the Preservative from Despair, is owing to this Pri-

privilege, of the worst Sinners, and the latest Penitents being permitted in the last Scenes of Life to *offer their Prayers to God.*

But to Persons of better Character this Privilege is still the greater. To those who have only the common Errors and Infirmities of our frail Humanity to answer for, and to those who have been more exemplary in their Lives, and useful in their Stations, this Method of Devotion, and Liberty of recommending their Sins to Forgiveness, and their good Deeds to Acceptance, will yield the highest Satisfaction at a Time when They are incapable of any other. *Humility*, and a deep Sense of our own Unworthiness, is the distinguishing Part of the best Christian's Character; and therefore He will find Cause enough to lament his Deviations from the right Path, and his Want of better Perfection; to fly to the Atonement of a *Redeemer*, and the Intercession of a *Mediator*; and to found all his Hopes, after his best Endeavours, only on the *Mercy of God through Christ*. But in such Devotion, and in the Consciousness of such good Endeavours, He will feel a Joy beyond Description; whilst every other Scene or Thought around Him yields only Pain and Sorrow and Affliction. Secure in the Favour of that God, whose Mercies extend beyond this Life,



Life, He can look with Resignation on the present Pains and approaching Conclusion of it; and can make That his most *reviving Consolation*, which, without this Support, would have been his *greatest Terror*. For how dreadfully miserable is the Lot of One, who under the Decays of Age, the Weakness of Indisposition, the Agonies of sinking Nature, believes in no God to whom He may apply for Refuge; or who has been taught that it is to no Purpose to apply to Him? Where is the *Prudence* or the *Benevolence* of such Doctrine? Should not so sad a Condition, which will so soon be our own, be more comfortably provided for? Certainly there is as little Wisdom and Charity, as there is Truth, in depriving Us of the *Consolation of Devotion* in an inevitable Distress, which will admit of no other.

What has hitherto been said of the *Reasonableness* and *Efficacy* of *Prayer*, when offered up for *Ourselves*, is in its Nature and Proportion applicable to that which We offer up likewise for *Others*. In the Duty of *Intercession* indeed We are still more enlightened by and obliged to *Revelation*, than in any other Part of petitionary Worship. Little could be said, or at least, Little was said, on this Article, by those who had only their natural Reason to direct them. But it is  
the

the clear and express Direction of Holy Scripture, that We should pray for Each Other; that *Supplications, Prayers, Intercessions, and Giving of Thanks be made for all Men.* 1 Tim. 2. 1. and in particular, that *if Any be Sick, They should call for the Elders of the Church, that They might pray over them.* Jam. 5. 14. And though This was a Duty not insisted on by Heathens, yet how entirely consistent with Reason, how excellent in itself, how beneficial in its Effects, does it now appear, since it has been enjoined by Revelation? If Prayer itself was instituted as suited to our Nature and Condition, and calculated to have a good Influence on our Conduct, *this Kind of Prayer* is entitled to every Part of the Recommendation.

As We are *social Creatures*, the Propriety of social Devotion appears immediately in the strongest Light; and as we are framed with a Principle of *Benevolence* within Us, yet with an Incapacity of doing all the Good We may charitably wish to be done, this Method most happily occurs of supplying our own and others Defects, by recommending them and all their Wants to the Bounty and Mercy of our common and all-sufficient Benefactor. More particularly, this Practice is not only founded on this good Temper, but is calculated to improve and

and confirm it. *Intercession* instructs Us in, and reminds us of the *Love of our Neighbour*, and extorts it from us in the frequent Exercise of this Sort of our Devotion. Whilst We are praying to God for Others, We are thereby exciting in Ourselves an Humane and Christian Disposition towards them; and if We are sincere in our *Prayers*, We cannot rise from them without a proper Degree of Affection to the Persons of the Sufferers, a true Fellow-Feeling of their Sufferings, and some real Endeavours, to the best of our Power, to relieve and assist them. Our Personal Attendance for such Offices of Devotion brings Us to the Knowledge of their Wants both temporal and spiritual; and the faithful Exercise of that Devotion disposes us to wish and seek and promote the Relief of them in the best Methods that we can devise. And is it not happy for Us, and for the World, that such a Duty as that of *Intercession* is appointed, to promote so desirable an End? to keep up a Sense and Practice of mutual Love and Esteem and Benevolence amongst Men; to prevent great Differences, to compose smaller ones; to assist Each Other in Distresses which admit of Help; to furnish Support in those which We cannot remove; in Fine, to lessen the numerous Evils of this Life,  
and



the clear and express Direction of Holy Scripture, that We should pray for Each Other; that *Supplications, Prayers, Intercessions, and Giving of Thanks be made for all Men.* 1 Tim. 2. 1. and in particular, that *if Any be Sick, They should call for the Elders of the Church, that They might pray over them.* Jam. 5. 14. And though This was a Duty not insisted on by Heathens, yet how entirely consistent with Reason, how excellent in itself, how beneficial in its Effects, does it now appear, since it has been enjoined by Revelation? If Prayer itself was instituted as suited to our Nature and Condition, and calculated to have a good Influence on our Conduct, *this Kind of Prayer* is entitled to every Part of the Recommendation.

As We are *social Creatures*, the Propriety of social Devotion appears immediately in the strongest Light; and as we are framed with a Principle of *Benevolence* within Us, yet with an Incapacity of doing all the Good We may charitably wish to be done, this Method most happily occurs of supplying our own and others Defects, by recommending them and all their Wants to the Bounty and Mercy of our common and all-sufficient Benefactor. More particularly, this Practice is not only founded on this good Temper, but is calculated to improve and

and confirm it. *Intercession* instructs Us in, and reminds us of the *Love of our Neighbour*, and extorts it from us in the frequent Exercise of this Sort of our Devotion. Whilst We are praying to God for Others, We are thereby exciting in Ourselves an Humane and Christian Disposition towards them; and if We are sincere in our *Prayers*, We cannot rise from them without a proper Degree of Affection to the Persons of the Sufferers, a true Fellow-Feeling of their Sufferings, and some real Endeavours, to the best of our Power, to relieve and assist them. Our Personal Attendance for such Offices of Devotion brings Us to the Knowledge of their Wants both temporal and spiritual; and the faithful Exercise of that Devotion disposes us to wish and seek and promote the Relief of them in the best Methods that we can devise. And is it not happy for Us, and for the World, that such a Duty as that of *Intercession* is appointed, to promote so desirable an End? to keep up a Sense and Practice of mutual Love and Esteem and Benevolence amongst Men; to prevent great Differences, to compose smaller ones; to assist Each Other in Distresses which admit of Help; to furnish Support in those which We cannot remove; in Fine, to lessen the numerous Evils of this Life,  
and

and mutually to promote our Preparation for a better.

If these good Effects on the Hearts of the *Persons interceding* were the only ones which could be assigned, they would be sufficient to explain, to justify, to recommend this holy and beneficial Duty; but We are farther to consider the Fruits of it, with Respect to those *for whom* these Supplications are addressed to the Throne of Heaven. If They sincerely join in them, They will effectually reap the Benefit of them; *their Friends also helping together by Prayer for them; that for the Gift bestowed upon them by the Means of many Persons, Thanks may be given by many on their Behalf.*

2 Cor. I. 11. If We believe that there is a real Distinction between *publick* and *private* Worship; that united Devotions are declared to be most acceptable to and most prevalent with God; that our Saviour has promised his gracious Presence with and Blessing to such Supplications as are offered up, where but *Two or Three are gathered together in his Name*, We cannot but esteem this a great Advantage to every pious Soul, and much preferable to his own solitary private Worship.

But what shall We say to the Case, where our Prayers are officiously *obtruded* upon those



those who perhaps neither value nor desire them? A melancholy Case it certainly is, and such as must greatly damp the Satisfaction and Comfort which this Act of Charity and Kindness might otherwise be supposed to bring with it! Yet still We may say, that there is both a *Propriety* and an *Use* in the Practice. It is a Testimony of the Love that we ought to bear to all our Fellow-Creatures; of our sincere Regard for their Welfare in the most momentous Article of their Being, and of the just Value which We have for the Importance of our own Salvation. It is *fit in itself* that We should recommend those who have as yet no Sense of their own Duty, to the Power and Mercy of Him who alone can turn their Hearts, and bring them to a better Frame of Mind. Whilst Providence continues their Life as a farther Time of Probation, and Opportunity of Amendment, it is our Part to contribute our Endeavours to improve it; and to implore earnestly that Mercy for them, which, if They rightly understood their own Condition, They would be as zealous to implore for themselves. Nor shall this *Labour of Love*, on the worst Supposition, be entirely fruitless. It will at least redound to our own Advantage. If the Family or Person be *worthy*, be capable and willing to be  
 assisted

assisted and reformed, our *Peace* and devout Benedictions *shall come upon it*; but *if not, it shall return to Us again*, in Blessings upon our own Heads; as being the genuine Workings of that pious and benevolent Temper, which God always approves and rewards.

But farther, these *Intercessions* may by a natural Effect, and by the Blessing of Providence, become successful even for those, who do not hitherto enough esteem them; and may with a rational Degree of Hope be offered up for such as appear as yet insensible of their spiritual Wants and Dangers. Such Prayers, if rightly expressed, and duly poured forth, may be the very *Means of their Conversion*, as being instrumental to their Instruction or Admonition.

Amongst the many unhappy Souls unprepared for Eternity, the Insensibility of Some is owing to mere *Ignorance*; of Others, to *Worldly mindedness*; of a Third Sort, to *habitual Inattention*, without any professed Principle of Profaneness, or avowed Resolution of Disobedience. Now These may be worked upon by proper Devotions suited to their Case, such as may *teach* them their Duty, or *remind* them of it; or by inculcating the Doctrine of God's infinite Mercy to them, may *awaken* them to a just Sense of their Obligation to a due Return, and of the

the just Method of expressing it. Though They entred not on their Devotions with the Spirit that became them, They may be better disposed to continue and repeat them; and may be led by them to a fervent Notion of their Duty, and in the End to a happy Proficiency in it. They who have been diligent in this Office of *visiting the Sick*, may probably have seen many Instances of this Kind, and may have known those who have to all Appearance been *reformed* by this Method, and have concluded their penitential Addresses to the Throne of Grace, with greater Fervency than They began them.

Now if rational and fervent Prayer has this Tendency to *open Mens Eyes, and to turn them from Darknes to Light, and from the Power of Satan unto God*, and does often produce this desirable Effect, then We see still more the Wisdom of this Appointment and the Expediency of it in all supposed Cases. And They either have entirely mistaken the Intent of this Institution, or very superficially have considered it, who have argued, however plausibly, that Men's own private Prayers would be sufficient, if They were in Earnest Themselves; and that if They were not, the Prayers of Others could be of no Service to them. But more *publick*  
Inter-



*Intercessions* may excite the Devotion of the Thoughtless, and improve that of the Pious, and may be the Means of bringing the Wicked to a serious Sense of Things, as well as of exalting the Virtues of Good Men. In all Events they promote our Love of Each Other, and even the Glory of our common Creator, as far as dependent Creatures can do it, by confessing our Dependence on Him, by acknowledging our Infirmities natural and moral, and our only Hope of Relief in Application to the Divine Perfections and Attributes.

It should therefore be the great Design of all *devotional Compositions*, to inculcate plainly and express strongly those Duties which are the Terms of the Christian Covenant; to promote that pious, benevolent, and humble Frame of Mind, which is the necessary Qualification for the future State of Happiness. The Love of God and Man, and the due Regulation of our own Passions and Desires, may be taught in the very *Form of our Addresses* to our Maker; and may more warmly affect the Heart in this, than in any other Form or Method of Teaching. It is a Failure in the Execution, and not in the Design, if these Prayers here offered for publick Use, are not properly suited for Instruction and Admonition.

It

# P R E F A C E. xxxiii

It has been my Endeavour to accommodate them to the Use of *Sinners*, as indispensably obliged to the Condition of *Reformation*, yet as founding all their Hopes, after their best Proficiency, only on the Merits of their Saviour's Sufferings. This Notion of the *Terms of Salvation*, with a sincere Regard to the Observance of them, it has been my faithful Care to inculcate; that They, for whose Assistance the following Collection is intended, might, as Bishop *Taylor* advises, *read their Duty in their Petitions*.

The great Occasion that there is, and long has been, for some farther Supply of Devotions of this Kind, is sufficiently known to All who have been exercised in this useful Office of *visiting the Sick*. So many Cases occurred for which there was no Provision made at all, and so many for which the Provision, (to say the least) was imperfect, that I have had frequent Occasion to compose a new Form suited to a present Exigency, and to adapt it to the Wants of a Fellow-Creature in some particular Distress. The greater Part of these Prayers owed their Original to especial Instances that fell under my own immediate Care; but when these were collected and methodized, Others were composed at the Request of some Friends, on Occasions which had happened within their

D

Expe-

## xxxiv P R E F A C E.

Experience; and a few were afterwards added to compleat the Design, and to render it, if it may be, more extensively useful.

They who shall think fit to compare this Collection with any former of this Kind, will find many Cases worthy their their Compassion and best Assistance, taken into Consideration, and supplied with some Help; which were entirely omitted in all former Manuals provided for this Purpose; and if They do not find others more fully and particularly provided for, I have lost my Aim, and been mistaken in my Judgment of the Expediency of a farther Review of them. What *Errors* or *Defects* seemed to me to occur in former Compositions, in Respect of Sentiment, or Expression, or Connection, I have endeavoured to correct, or to supply: — with what Success, Those who are best versed in Offices of this Kind, will best be able to determine.

The main Point doubtless, which We ought to have in View, is that of the *Edification* of our Neighbours, by suiting the Devotions both to their Necessities and Capacities; by not only directing their Thoughts to *such Things* as are fit and needful for them to ask of their Maker, but by pointing



pointing out likewise the proper *Manner* in which such frail and sinful Creatures may properly be allowed to approach the great and good Author of all Beings. Such a *Dignity of Language* should be maintained, as may preserve the *Reverence* due to the supreme Disposer of all Blessings; and such a *Plainness* be observed, as that the *meanest Understanding* may be able to go along with the Prayers, and may not lie under the Imputation of *praying in an unknown Tongue*. Somewhat of this Kind has appeared to me to need Correction even in the Collection most in Use, and generally reputed the best by my Brethren of the Clergy. The Stile is sometimes too lofty, and sometimes too low, and not seldom intricate and obscure. *Figurative Expressions*, and Allusions to Parts of the Old Testament little known and less understood by the common People, have darkned many Passages in it; and *Emblems* taken from particular Professions, or particular Infirmities, have been carried on so far, that they look more like an Exertion of Wit, than an Effort of Devotion; and have not been suitable to that solemn serious Strain in which humble Penitents should apply to God for the Pardon of all their Sins and Supply of all their Wants. The Language of our

Prayers should neither be unintelligible, nor yet over familiar, but such as may both excite our Devotion and may express it.

Those few Collects provided in our Liturgy for this Service, are so excellent a Pattern, that They are happiest, who can best imitate them; and it is only to be lamented, that there was not such a farther Provision in that Office, as might have made the Attempts of private Persons unnecessary. Where particular Cases are there provided for, those Prayers claim and deserve the *Preference* both on Account of their *Authority* and their *Excellency*: And if some new Compositions are here found proper for the same Cases, they were by no Means intended to exclude the others. Where Attendance is frequently paid, or long continued, in *visiting the Sick*, an Use may be found in a Variety of Forms on the same Occasion; and possibly, if the Affair be carefully examined, it may not be found to be entirely an unprofitable Tautology, if some of these are added to the Forms appointed by the Church in those Exigencies. Different Forms will in this, as in all other Cases, more or less suit the Mind of different Persons; and when Experience has taught Us, which seem most to affect the Sufferers whom We attend, and whom We desire

desire to assist and improve, We shall need no other or better Direction in the Use of them.

The Use of all Devotions of this Kind is and ought to be *discretionary*, and Much must, after all, be left to the Judgment of the prudent Pastor in the Application of them. With whatever Caution they may be composed, *some Clauses* in particular Cases must be omitted, or altered, and some may very properly be added. Care has been taken, that the Necessity for such *Alterations* may occur as seldom as possible; but it cannot altogether be prevented; and as to *Additions*, it will be a Pleasure to me to see them plentifully supplied, and to find all the Defects in such a Performance as this, properly remedied. I should have rejoiced to have been prevented in the Execution of an arduous Task, by an earlier and better Collection of Devotions for *the Visitation of the Sick*; for in my Judgment no One can be more usefully employed than in the due Discharge of that Office, or in making a proper Preparation and Provision for it.

I was not aware that such an Undertaking would stand in Need of a *Justification*; or that any Doubt could be raised concerning the *Lawfulness* of using any additional Prayers, by a Minister of our  
 D 3 Church,



## xxxviii P R E F A C E.

Church, besides those appointed in the Office for *the Visitation of the Sick*. Yet, a Question, it seems, has been made upon it; and, which is more, a Determination has ensued unfavourable to the Design of all Performances of this Nature. It has been said, that by the *Act for the Uniformity of publick Prayers* We are restrained from the Use of private Prayers. \*

But it may be asked, What Part of that Act expresses or implies any such *Restraint* with Respect to our Devotions in our Attendance on sick Persons? The Case so much needs Assistance, and the Assistance given in these Cases is so important, that surely Nothing less than a plain *Prohibition* should make Us suppose, that our Governors Ecclesiastical and Civil could intend to exclude any farther Help of this Sort. But there is no such *Prohibition* to be found in the Act referred to: on the contrary, it seems plain both from the Scope and the very Words of it, that a more ample Provision of this Kind was thought both allowable and desirable; and that the present Office was designed only as a general Rule in common Cases, but not as an invariable one adapted to all: which indeed it evidently is not. It may properly be considered

as

\* Boswell's Method of Study, Vol. II. P. 124.

as a *Pattern* to those who should attempt to make a larger Provision; as a *Direction* to those who had no other; and as an useful and edifying *Part* of our Devotions, on such Occasions, to All.

We say, and We say rightly, that in Laws We ought to consider the *Intent* of the Lawgivers; and this Rule of Decision will not be declined, as far as it can be known, in the Determination of the present Question. In Reason it cannot be presumed, that because the Compilers of the Liturgy made some Provision for a *few Cases*, therefore They intended that no other Cases should be provided for at all; or that, because at a Time when Few of the Clergy had much Learning, or an Education to qualify them to instruct Others, some general Forms were put into their Mouths, which perhaps Many of them could do little more than read, therefore All should hereafter lose the Benefit of better Assistance, when it might be had; and when Instructions and Devotions might be more profitably suited to their particular Wants and Distresses. This cannot reasonably be supposed, that Ministers should be thus absolutely confined to the Use of that Office, unless it had been expressly said, that *this Form*, and no other, shall be used.

But on the contrary it appears both from the *Letter* and the *Intent* of the Act, that from the Beginning the Clergy were left at Liberty to make Use of other Forms of Devotion besides those prescribed in the Liturgy; if They were happily furnished with them. The very Title is, *An Act for the Uniformity of Publick Prayers*; and therefore does not seem to include the Case of our *private* Attendance upon Sick Persons, unless there be some particular Clause in it, which shews that all Deviation from that Office is prohibited. Whereas there is a particular Clause which plainly shews the contrary; namely, that the *Uniformity* intended was that only which relates to the *publick* congregational Worship, and not to that which in the Nature of it is confined to *private Houses*, where more Liberty might well be supposed to be allowed.

It is enacted — “ that all and singular  
 “ Ministers, in any Cathedral or Collegiate  
 “ or Parish Church or Chapel, or other  
 “ Place of publick Worship—shall be bound  
 “ to say or use the Morning Prayer, Even-  
 “ ing Prayer, Celebration and Administra-  
 “ tion of both the Sacraments, and all other  
 “ Publick and Common Prayer in such  
 “ Order and Form as is mentioned in the  
 “ said Book annexed and joined to this pre-  
 “ sent



“sent Act.”—This Clause speaks expressly of that only which is to be done in *Churches, Chapels*, and Places of publick Worship, and cannot possibly reach the Case of Attendance on those in *their own Houses*, who are not able to attend the publick Service. Nor is the Office for *the Visitation of the Sick* mentioned particularly in any other Part of the Act; or any Direction given, or intimated, that it should invariably be observed without any Addition or Alteration. We are enjoined indeed to give our Assent and Consent to every Part of the Liturgy, and of Course to this Office; and I do it very sincerely, thinking that there is Nothing unlawful in any Part of it, and Much that is excellent in some Parts of it; though it is upon the whole far from being so complete and perfect, as might be wished.

And as there is Nothing in the *Act of Uniformity*, relating particularly to this Office, or which can fairly be applied to it, to shew the Necessity of adhering to it in all Cases, so the *Office itself* throughout is calculated to prove, that it should be so altered and applied as may be most to *Edification*. Some of the Rubricks express this, and Others imply it. It was drawn up with great Wisdom and Prudence and  
Mode-

Moderation, at a Time when both Clergy and People were newly weaned from the Errors of Popery, and Both of them often wanted Instruction in the fundamental Doctrines and Duties of Christianity. There is some Regard visibly shewn to the *Opinions* of those who had proceeded more or less on the Principles of the Reformation, and to the *Knowledge* of those who were more or less able to *strengthen their Brethren*. There are Rules prescribed, which shew the Use of this Office to have been in some Measure at least *discretionary*. — *Then shall the Minister exhort the sick Person after this Form, or other like.* — *The Curate may end his Exhortation in this Place, or else proceed.* — *The Priest shall absolve Him, if He humbly and heartily desire it, after this Sort.* — There are several other Prayers added with Titles only, without any particular Direction about them. Common Sense was thought sufficient to point out the Use of them; and the same might well be thought sufficient to direct to the Use of others, not inconsistent with, not supplied by the former Part of this Office, whenever they should be provided by any other Hand. And if different Forms are made Use of on this Occasion by different Persons, according as the  
Oppor-

Opportunity of Supply offered, or as Judgment directed, there is not the same Danger or Inconvenience in the Want of Uniformity in this Instance, as in those of *publick Worship*: Which was the plain Reason why the forementioned Act takes no Notice of *this particular Office*; whilst it establishes *Uniformity* in all those Services which are to be performed in *Churches, Chapels,* or other open Places of common united Worship.

But We need not argue only from *Omissions*, or by *Inferences* and Observations upon the *Office*, or the *Act*. We may appeal to the plain, positive, determinate Sense of the Governors of the Church in an express Declaration upon the very Subject and Occasion. The Constitutions and Canons Ecclesiastical were in Force when the Act of Uniformity, referred to, was passed; and are not repealed by it.

Now the LXVII Canon is decisive on this Point. It says, "When any Person is  
 " dangerously sick in any Parish, the Minister or Curate (having Knowledge thereof) shall resort unto Him or Her — to  
 " instruct and comfort them in their Distresses, according to the Order of the Communion Book, if He be no Preacher:  
 " or if He be a Preacher, then according  
 " as



xliv P R E F A C E.

“ as He shall think most needful and convenient.” If then One, who is a licensed Preacher, shall think it most needful and convenient to instil Instruction and Consolation in a *new devotional Form*, has He not full Authority hereby given Him to do so? Is not the Order of the Communion-Book, as it is called, plainly declared to be for the Assistance of those who were not supposed qualified to make a fuller or better Provision or Choice for themselves? whilst They, who were allowed to instruct and admonish Others in Publick by Compositions of their own, are expressly allowed the same Liberty in their Attendance on the Sick, to use their own Forms, or any other, as They shall see fit.

If it be said that the Use of *other Prayers* is not mentioned in this Canon, it may be answered, that the Thing must be intended, though the Word be not used. The Order of the Communion-Book for instructing and comforting the Sick, consists of *Devotions* as well as of *Exhortations*; and therefore when Liberty is given to vary from it, as the Preacher shall think most needful and convenient, this Liberty extends equally to each Part, and He is no more confined to those *very Prayers* therein inserted, than to the *Forms of Exhortation* therein

therein used. It may often happen in the *Visitation of the Sick*, that through the *Shortness of the Time* that can be allowed with the indisposed Person, or the *Number of Attendants*, or some other Circumstances, the Method of instructing and comforting may best be performed in the *devotional Way*, if the Devotions are properly composed and chosen: and if the licensed Preacher shall think this Method most needful and convenient, He is hereby in express Terms authorized to proceed in it. The Experience of those who are much exercised in this Office, will confirm the former Part of this Observation, and the latter is founded on the plain Words of the Canon.

It is a strong Confirmation of all that has been offered, that the Point under Consideration has appeared in this Light to Some of the best and wisest Men that have adorned our Church; nay, to Some of those very Men, who compiled or at least reviewed the Liturgy, and of those who were concerned in framing the Canon in Question. These, and Many of their Successors, have from Time to Time lent a helping Hand to this good Work, and have thought that They have been doing Service to the Church, and not violating its Rules and Orders, whilst They have, in their respective Generations,  
been

been endeavouring to make a better Provision for themselves and their Brethren in this useful yet difficult Part of our Office. And though the Authority of *Example* is of no Force against the Authority of a *Rule*, yet it is of much Weight in explaining a *doubtful Rule*; more especially when it manifests the Sense of those who made it; and most of all, when the *Reason of the Thing* concurs with the Letter of the Law, and with the Example of the Law-givers themselves, to establish the received Interpretation of it. I confess, I cannot possibly conceive that I have been *erring*, whilst I have been following the Patterns here referred to; and labouring to contribute, to the best of my Power, to the better Discharge of so salutary an Office, as that of *visiting* those who are under *Sickness*, or any other Distress. The Execution of this Undertaking may very possibly need an Apology, but the Undertaking itself cannot, I think, need any farther Vindication.

I have only to add, that if the Performance itself should meet with Approbation; if it should be thought to have a proper Tendency to bring Men to a right Temper and Conduct; if it may be made instrumental to promote Repentance and to express it; then it may be applied to other and farther Use



# P R E F A C E. xlvii

Use than the Assistance of my Brethren of the Clergy in their Attendance on those under their Care. The greater Part of these Prayers may be used *in private* by the sick Persons themselves for themselves; and in some Cases by those who are *not indisposed*, only by altering the *third* Person to the *first*, and by such other small Variations as common Prudence will direct.

God grant that our Prayers may have this good Effect, to reconcile Us to our Maker and to Each Other; to warm our Hearts with heavenly Affections, and to lessen our zealous Attachments to this World; to sweeten our Temper amidst all our Controversies Religious and Civil; to make us more ardently desire the Glory of God, and the Peace and Welfare, temporal and spiritual, both of Ourselves, and of all our Christian Brethren!

THE



THE  
O R D E R  
FOR THE  
Visitation of the S I C K.

---

¶ *When any Person is sick, Notice shall be given thereof to the Minister of the Parish; who coming into the sick Person's House, shall say,*

**P**Eace be to this House, and to all that dwell in it.

¶ *When he cometh into the sick Man's Presence, he shall say, kneeling down.*

**R**emember not, Lord, our Iniquities, nor the Iniquities of our Forefathers. Spare us, good Lord, spare thy People, whom thou hast redeemed with thy most precious Blood; and be not angry with us for ever.



*Ans.*

*Answ.* Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have Mercy upon us.

*Christ, have Mercy upon us.*

Lord, have Mercy upon us.

**O**UR Father, which art in Heaven;  
Ec.

*Minist.* O Lord, save thy Servant;

*Answ.* Which putteth *his* Trust in thee.

*Minist.* Send *him* help from thy holy Place,

*Answ.* And evermore mightily defend *him*.

*Minist.* Let the Enemy have no Advantage of *him*;

*Answ.* Nor the Wicked approach to hurt *him*.

*Minist.* Be unto *him*, O Lord, a strong Tower,

*Answ.* From the Face of *his* Enemy.

*Minist.* O Lord, hear our Prayers.

*Answ.* And let our Cry come unto thee.

*Minister.*

**O** Lord, look down from Heaven, behold, visit and relieve this thy Servant. Look upon *him* with the Eyes of thy  
E. Mercy;



Mercy; give *him* Comfort and sure Confidence in thee, defend *him* from the danger of the Enemy; and keep *him* in perpetual Peace and Safety, through Jesus Christ our Lord. *Amen.*

58 **H**ear us, Almighty and most merciful God and Saviour; extend thy accustomed Goodness to this thy Servant, who is grieved with Sicknesse. Sanctify, we beseech thee, this thy fatherly Correction to *him*; that the Sense of *his* Weakness may add Strength to his Faith, and Seriousness to *his* Repentance. That if it shall be thy good Pleasure to restore *him* to *his* former health, *he* may lead the Residue of *his* Life in thy Fear, and to thy Glory: or else give *him* Grace so to take thy Visitation, that after this painful Life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this Form or other like.*

**D**early beloved, know this, that Almighty God is the Lord of Life and Death, and of all things to them pertaining; as Youth, Strength, Health, Age, Weakness and Sicknesse. Wherefore, whatsoever your Sicknesse is, know you certainly, that it is God's Visitation. And for what Cause

Cause soever this Sicknes is sent unto you ; whether it be to try your Patience, for the Example of others, and that your Faith may be found in the Day of the Lord, laudable, glorious and honourable, to the Increase of Glory and endless Felicity ; or else it be sent unto you, to correct and amend in you whatsoever doth offend the Eyes of your heavenly Father : Know you certainly, that if you truly repent you of your Sins, and bear your Sicknes patiently, trusting in God's Mercy, for his dear Son Jesus Christ's Sake, and render unto him humble Thanks for his fatherly Visitation, submitting yourself wholly unto his Will, it shall turn to your Profit, and help you forward in the right Way that leadeth unto everlasting Life.

¶ *If the Person visited be very sick, then the Curate may end his Exhortation in this Place, or else proceed.*

**T**AKE therefore in good part the Chastisement of the Lord : For (as St. Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. If ye endure Chastening, God dealeth with you as with Sons ; for what Son is he whom the Father chasteneth not ? But if ye be without Chastisement, where-

of all are Partakers, then are ye Bastards, and not Sons. Furthermore, we have had Fathers of our Flesh, which corrected us, and we gave them Reverence; shall we not much rather be in Subjection unto the Father of Spirits, and live? For they verily, for a few Days chastned us after their own Pleasure; but he for our Profit, that we might be Partakers of his Holiness. These Words, good *Brother*, are written in holy Scripture for our Comfort and Instruction, that we should patiently and with Thanksgiving bear our heavenly Father's Correction, whensoever, by any manner of Adversity, it shall please his gracious Goodness to visit us. And there should be no greater Comfort to Christian Persons, than to be made like unto Christ, by suffering patiently Adversities, Troubles, and Sicknesses. For he himself went not up to Joy, but first he suffered Pain; He entered not into his Glory before he was crucified. So truly our Way to eternal Joy, is to suffer here with Christ; and our Door to enter into eternal Life, is gladly to die with Christ, that we may rise again from Death, and dwell with him in everlasting Life. Now therefore, taking your Sickness, which is thus profitable for you, patiently, I exhort you in the Name of God to remember  
the



the Profession which you made unto God in your Baptism. And forasmuch as after this Life there is an Account to be given unto the righteous Judge, by whom all must be judged without Respect of Persons ; I require you to examine yourself, and your Estate, both toward God and Man ; so that accusing and condemning yourself for your own Faults, you may find Mercy at our heavenly Father's Hand, for Christ's sake, and not be accused and condemned in that fearful Judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian Man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus ;*

**D**Ost thou believe in God the Father Almighty, Maker of Heaven and Earth ?

And in Jesus Christ, his only-begotten Son our Lord ? and that he was conceived by the Holy Ghost ; born of the Virgin *Mary* ; that he suffered under *Pontius Pilate*, was crucified, dead and buried ; that he went down into Hell, and also did rise again the third Day ; that he ascended into Heaven ; and sitteth at the right Hand of God, the Father Almighty, and from thence shall come again

at the End of the World, to Judge the Quick and the Dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of Sins; the Resurrection of the Flesh; and everlasting Life after Death?

¶ The sick Parson shall answer,

All this I stedfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his Sins, and be in Charity with all the World; exhorting him to forgive, from the Bottom of his Heart, all Persons that have offended him, and if he hath offended any other, to ask them Forgiveness; and where he hath done Injury and Wrong to any Man, that he make Amends to the uttermost of his Power. And if he hath not before disposed of his Goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his Conscience, and the Quietness of his Executors. But Men should often be put in Remembrance to take order for the settling of their temporal Estates, whilst they are in Health.

¶ These Words before rehearsed, may be said before the Minister begin his Prayer, as he shall see Cause.

¶ the Minister should not omit earnestly to move such sick Persons as are of Ability, to be liberal to the Poor.

¶ Here shall the sick Person be moved to make a special Confession of his Sins, if he feel his Conscience troubled with any weighty Matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

60 +  
O UR Lord Jesus Christ, who hath left Power to his Church, to absolve all Sinners who truly repent, and believe in him,

him, of his great Mercy forgive thee thine Offences: and by his Authority committed to me, I absolve thee from all thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ And then the Priest shall say the Collect following:

Let us pray.

**O** Most merciful God, who, according to the Multitude of thy Mercies, dost so put away the Sins of those who truly repent, that thou remembrest them no more; open thine Eye of Mercy upon this thy Servant, who most earnestly desireth Pardon and Forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the Fraud and Malice of the Devil, or by *his* own carnal Will and Frailness; preserve and continue this sick Member in the Unity of the Church; consider *his* Contrition, accept *his* Tears, assuage *his* Pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full Trust only in thy Mercy, impute not unto *him* *his* former Sins, but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* into thy Favour, through the Merits of thy most dearly-beloved Son Jesus Christ our Lord. *Amen.*



¶ *Then shall the Minister say this Psalm.*

*In te, Domine speravi. Psal. 71.*

**I**N thee, O Lord, have I put my Trust,  
 &c.

¶ *Adding this :*

**O** Saviour of the World, who by thy  
 Cross and precious Blood hast re-  
 deemed us ; save us, and help us, we hum-  
 bly beseech thee, O Lord.

¶ *Then shall the Minister say,*

**T**HE Almighty Lord, who is a most  
 strong Tower to all them that put  
 their Trust in him ; to whom all things in  
 Heaven, in Earth, and under the Earth, do  
 bow and obey, be now and evermore thy  
 Defence ; and make thee know and feel,  
 that there is none other Name under Hea-  
 ven given to Man, in whom, and through  
 whom thou mayest receive Health and Sal-  
 vation, but only the Name of our Lord Je-  
 sus Christ. *Amen.*

¶ *And after that shall say,*

**U**Nto God's gracious Mercy and Pro-  
 tection we commit thee. The Lord  
 bless thee, and keep thee. The Lord make  
 his Face to shine upon thee, and be gracious  
 unto thee. The Lord lift up his Counte-  
 nance

nance upon thee, and give thee Peace, both now and evermore. *Amen.*

¶ *A Prayer for a sick Child.*

**O** Almighty God, and merciful Father, to whom alone belong the Issues of Life and Death; Look down from Heaven, we humbly beseech thee, with the Eyes of Mercy upon this Child, now lying upon the Bed of Sicknes: Visi*t* *him*, O Lord, with thy Salvation; deliver *him* in thy good appointed Time from *his* bodily Pain, and save *his* Soul for thy Mercies sake. That if it shall be thy Pleasure to prolong *his* Days here on Earth, *he* may live to thee, and be an Instrument of thy Glory, by serving thee faithfully, and doing Good in *his* Generation; or else receive *him* into those heavenly Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy perpetual Rest and Felicity. Grant this, O Lord, for thy Mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *Prayer*

¶ *A Prayer for a sick Person, when there appeareth but small Hope of Recovery.*

**O** Father of Mercies, and God of all Comfort, our only Help in time of Need; we flye unto thee for Succour in behalf of this thy Servant, here lying under thy Hand in great Weakness of Body. Look graciously upon *him*, O Lord; and the more the outward Man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy Grace and holy Spirit in the inner Man. Give *him* unfeigned Repentance for all the Errors of *his* Life past, and stedfast Faith in thy Son Jesus; that *his* Sins may be done away by thy Mercy, and *his* Pardon sealed in Heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer Continuance amongst us. Yet forasmuch, as in all appearance the Time of *his* Dissolution draweth near; so fit and prepare *him*, we beseech thee, against the Hour of Death, that after *his* Departure hence in Peace, and in thy Favour, *his* Soul may be received into thine everlasting Kingdom, through



through the Merits and Mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

¶ *A commendatory Prayer for a sick Person at the Point of Departure.*

**O** Almighty God, with whom do live the Spirits of just Men made perfect, after they are delivered from their earthly prisons; we humbly commend the Soul of this thy Servant, our dear *Brother*, into thy Hands, as into the Hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy Sight. Wash it, we pray thee, in the Blood of that immaculate Lamb, that was slain to take away the Sins of the World; that whatsoever Defilements it may have contracted in the midst of this miserable and naughty World, through the Lusts of the Flesh, or the Wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us, who survive, in this, and other like daily Spectacles of Mortality, to see how frail and uncertain our own Condition is; and so to number our Days, that we may seriously apply our Hearts to that holy and heavenly Wisdom

Wisdom, whilst we live here, which may in the End bring us to Life everlasting, through the Merits of Jesus Christ thine only Son our Lord. *Amen.*

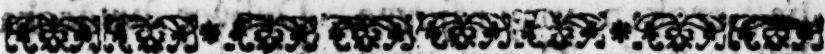
¶ *A Prayer for Persons troubled in Mind, or in Conscience.*

**O** Blessed Lord, the Father of Mercies, and the God of all Comforts, we beseech thee, look down in Pity and Compassion upon this thy afflicted Servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former Iniquities; thy Wrath lieth hard upon *him*, and *his* Soul is full of Trouble: But, O merciful God, who hast written thy holy Word for our Learning, that we through Patience and Comfort of thy holy Scriptures might have Hope; give *him* a right Understanding of *himself*, and of thy Threats and Promises, that *he* may neither cast away *his* Confidence in thee, nor place it any where but in thee. Give *him* Strength against all *his* Temptations, and heal all *his* Distempers. Break not the bruised Reed, nor quench the smoking Flax. Shut not up thy tender Mercies in Displeasure; but make *him* to hear of Joy and Gladness, that the Bones which thou  
hast

hast broken, may rejoyce. Deliver him from Fear of the Enemy, and lift up the Light of thy Countenance upon him, and give him Peace, through the Merits and Mediation of Jesus Christ our Lord. *Amen.*







## THE Communion of the SICK.

¶ *Forasmuch as all mortal Men be subject to many sudden Perils, Diseases, and Sickneses, and ever uncertain what Time they shall depart out of this Life; therefore to the Intent they may be always in readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from Time to Time (but especially in the Time of Pestilence, or other infectious Sicknes) exhort their Parishioners, to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden Visitation, have the less Cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his House; then he must give timely Notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least) and having a convenient Place in the sick Man's House, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the Holy Communion, beginning with the Collect, Epistle and Gospel here following.*

### *The Collect.*

**A**lmighty, everliving God, Maker of Mankind, who dost correct those whom thou dost love, and chastise every  
one

one whom thou dost receive: We beseech thee to have Mercy upon this thy Servant, visited with thine Hand; and to grant that he may take his Sickness patiently, and recover his bodily Health (if it be thy gracious Will) and whensoever his Soul shall depart from the Body, it may be without Spot presented unto thee, through Jesus Christ our Lord. *Amen.*

*The Epistle. Heb. 12. 5.*

**M**Y Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every Son whom he receiveth.

*The Gospel. S. John 5. 24.*

**V**erily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation; but is passed from Death unto Life.

¶ *After which, the Priest shall proceed according to the Form prescribed for the holy Communion, beginning at these Words. [Ye that do truly, &c.]*

¶ *At the Time of the Distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the Sick; and last of all to the Sick Person.*

¶ *But*

¶ But if a Man either by reason of Extremity of Sicknes, or for want of Warning in due Time to the Curate, or for lack of Company to receive with him, or by any other just Impediment, do not receive the Sacrament of Christ's Body and Blood; the Curate shall instruct him, that if he do truly repent him of his Sins, and stedfastly believe, that Jesus Christ hath suffered Death upon the Cross for him, and shed his Blood for his Redemption; earnestly remembering the Benefits he hath thereby, and giving him hearty Thanks therefore; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's Health, although he do not receive the Sacrament with his Mouth.

¶ When the sick Person is visited, and receiveth the Holy Communion all at one Time, then the Priest for more Expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my Trust.] And go straight to the Communion.

¶ In the Time of the Plague, Sweat, or such other like contagious Times of Sicknes or Diseases, when none of the Parish or Neighbours can be gotten to communicate with the Sick in their Houses, for fear of the Infection; upon special Request of the Diseased, the Minister may only communicate with him.

¶ Then shall the Priest say to them that come to receive the holy Communion.

**Y**E that do truly and earnestly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; Draw near with



with Faith, and take this holy Sacrament to your Comfort; and make your humble Confession to Almighty God, meekly kneeling upon your Knees.

¶ *Then shall this general Confession be made in the Name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their Knees, and saying.*

**A**lmighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; We acknowledge and bewail our manifold Sins and Wickedness, which we from Time to Time most grievously have committed, By Thought, Word, and Deed, against thy Divine Majesty, Provoking most justly thy Wrath and Indignation against us. We do earnestly repent, And are heartily sorry for these our Misdoings; the Remembrance of them is grievous unto us; The Burthen of them is intolerable. Have Mercy upon us, Have Mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's Sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee, in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord.  
*Amen.*

F

¶ *Then*

¶ *Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution:*

**A** Lmighty God, our heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them, that with hearty Repentance and true Faith turn unto him; Have Mercy upon you, pardon and deliver you from all your Sins, confirm and strengthen you in all Goodness, and bring you to everlasting Life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable Words our Saviour Christ saith unto all that truly turn to him.

**C**OME unto me, all that travail, and are heaven laden, and I will refresh you. *S. Matth. 11. 28.*

So God loved the World, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting Life. *S. John 3. 16.*

Hear also what S. Paul saith:

This is a true Saying, and worthy of all Men to be received, That Christ Jesus came into the World to save Sinners. *1 Tim. 1. 15.*

Hear

Hear also what S. John saith :

If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the Propitiation for our Sins.

1 S. John. 1. 2.

¶ After which the Priest shall proceed, saying,

Lift up your Hearts.

Ans<sup>w</sup>. We lift them up unto the Lord.

Priest. Let us give Thanks unto our Lord God.

Ans<sup>w</sup>. It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table, and say,

**I**T is very meet, right, and our bounden Duty, that we should at all Times, and in all Places, give Thanks unto thee, O Lord, \* holy Father, Almighty, everlasting God.

\* These Words  
[Holy Father]  
must be omitted on  
Trinity Sunday.

¶ Here shall follow the proper Preface according to the Times, if there be any specially appointed; or else immediately shall follow,

**T**herefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most high. Amen.



¶ **PROPER PREFACES.**¶ *Upon Christmas-Day, and seven Days after :*

**B**Ecause thou didst give Jesus Christ thine only Son to be born, as at this Time, for us ; who by the Operation of the Holy Ghost was made very Man, of the Substance of the Virgin Mary his Mother, and that without Spot of Sin, to make us clean from all Sin. Therefore with Angels, &c.

¶ *Upon Easter-Day, and seven Days after :*

**B**UT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath taken away the Sin of the World ; who by his Death hath destroyed Death, and by his rising to Life again, hath restored to us everlasting Life. Therefore with Angels, &c.

¶ *Upon Ascension-Day, and seven Days after.*

**T**Hrough thy most dearly beloved Son, Jesus Christ our Lord : who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their Sight ascend-

ascended up into Heaven, to prepare a Place for us; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels, &c.

¶ *Upon Whitsunday, and six Days after:*

**T**HROUGH Jesus Christ our Lord; according to whose most true Promise, the Holy Ghost came down, as at this Time, from Heaven with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles, to teach them, and to lead them to all Truth; giving them both the Gift of divers Languages, and also Boldness with fervent Zeal, constantly to preach the Gospel unto all Nations; whereby we have been brought out of Darkness and Error into the clear Light and true Knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

**W**H O art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost,

Ghost; without any Difference or Inequality. Therefore with Angels, &c.

*¶ After each of which Prefaces shall immediately be sung or said,*

**T**herefore with Angels, and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord, most high. *Amen.*

*¶ Then shall the Priest, kneeling down at the Lord's Table, say in the Name of all them that shall receive the Communion, this Prayer following :*

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies. We are not worthy so much as to gather up the Crumbs under thy Table: But thou art the same Lord, whose Property is always to have Mercy; Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood; and that we may evermore dwell in him, and he in us. *Amen.*

*¶ When*



¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more Readiness and Decency break the Bread before the People, and take the Cup into his Hands; he shall say the Prayer of Consecration, as followeth:*

**A** Lmighty God, our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption; who made there (by his one Oblation of himself once offered) a full, perfect, and sufficient sacrifice, Oblation, and Satisfaction for the Sins of the whole World; and did institute, and in his holy Gospel command us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant, that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution, in Remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood: Who in the same Night that he was betrayed, (a) took Bread; and when he had given Thanks, (b) he brake it; and gave it to his Disciples, saying, Take, eat;

(a) Here the Priest is to take the Paten into his Hands:

(b) And here to break the Bread:

(c) *And here to lay  
his Hand upon all  
the Bread:*

(d) *Here he is to  
take the Cup into  
his Hand.*

(e) *And here to  
lay his Hand upon  
every Vessel (be it  
Chalice or Flagon)  
in which there is  
any Wine to be con-  
secrated.*

(c) this is my Body, which is given for you: Do this in Remembrance of me. Likewise after Supper (d) he took the Cup; and when he had given Thanks, he gave it to them, saying, Drink ye all of this; for this (e) is my Blood of the New Testament, which is shed for you, and for many, for the Remission of Sins: Do this, as oft as ye shall drink it, in Remembrance of me. Amen.

¶ Then shall the Minister first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and after that to the People also in order, into their Hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

**T**HE Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life. Take and eat this, in Remembrance that Christ died for thee, and feed on him in thy Heart by Faith, with Thanksgiving.

¶ And

¶ And the Minister that delivereth the Cup to any one, shall say,

**T**HE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and Soul unto everlasting Life. Drink this, in Remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated; the Priest is to consecrate more, according to the Form before prescribed: Beginning at [Our Saviour Christ in the same Night, &c.] for the Blessing of the Bread, and at [Likewise after Supper, &c.] for the Blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.

¶ Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

**O**UR Father, which art in Heaven;  
&c.

¶ After shall be said as followeth.

**O** Lord and heavenly Father, we thy humble Servants entirely desire thy Fatherly Goodness mercifully to accept this our Sacrifice of Praise and Thankgiving;



giving ; most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, and through Faith in his Blood, we, and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion. And here we offer and present unto thee, O Lord, ourselves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto thee ; humbly beseeching thee, that all we who are Partakers of this Holy Communion, may be fulfilled with thy Grace and heavenly Benediction. And although we be unworthy, through our manifold Sins, to offer unto thee any Sacrifice ; yet we beseech thee to accept this our bounden Duty and Service ; not weighing our Merits, but pardoning our Offences, through Jesus Christ our Lord ; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without End. *Amen.*

*¶ Or this.*

**A**Lmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ;

Christ; and dost assure us thereby of thy Favour and Goodness towards us; and that we are very Members incorporate in the mystical Body of thy Son, which is the blessed Company of all faithful People; and are also Heirs through Hope of thy everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy Grace, that we may continue in that holy Fellowship, and do all such good Works as thou hast prepared for us to walk in, thro' Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

*¶ Then shall be said or sung:*

**G**LORY be to God on high, and in Earth Peace, good Will towards Men. We praise thee, we bless thee, we worship thee, we glorify thee, we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, have  
Mercy

Mercy upon us. Thou that takest away the Sins of the World, receive our Prayer. Thou that sittest at the right Hand of God the Father, have Mercy upon us.

For thou only art Holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. *Amen.*

*¶ Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing :*

**T**HE Peace of God, which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord : and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

*¶ Collects to be said after the Offertory when there is no Communion, every such Day one or more ; and the same may be said also, as often as Occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the Discretion of the Minister.*

**A**ssist us mercifully, O Lord, in these our Supplications and Prayers ; and dispose the Way of thy Servants towards the Attainment of everlasting Salvation ; that  
among



among all the Changes and Chances of this mortal Life, they may ever be defended by thy most gracious and ready Help, through Jesus Christ our Lord. *Amen.*

**O** Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our Hearts and Bodies in the Ways of thy Laws, and in the Works of thy Commandments; that through thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, through our Lord and Saviour Jesus Christ. *Amen.*

**G**Rant, we beseech thee, Almighty God, that the Words which we have heard this Day with our outward Ears, may through thy Grace be so grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praise of thy Name, through Jesus Christ our Lord. *Amen.*

**P**Revent us, O Lord, in all our Doings, with thy most gracious Favour, and further us with thy continual Help; that in all our Works begun, continued, and ended in thee, we may glorify thy holy Name,  
and

and finally by thy Mercy obtain everlasting Life, through Jesus Christ our Lord. *Amen.*

**A**lmighty God, the Fountain of all Wisdom, who knowest our Necessities before we ask, and our Ignorance in asking; We beseech thee to have Compassion upon our Infirmities; and those things which for our Unworthiness we dare not, and for our Blindness we cannot ask, vouchsafe to give us for the Worthiness of thy Son, Jesus Christ our Lord. *Amen.*

**A**lmighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto thee; and grant that those things which we have faithfully asked according to thy Will, may effectually be obtained to the Relief of our Necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord. *Amen.*

PRAYERS



# PRAYERS

FOR

## Visitation of the SICK.

---

*For the Acceptance of our Devotions.*

**O** Lord, We address thee in Pursuance of thy own gracious Permission and Command, in Behalf of this thy afflicted Servant. We are truly sensible of our Unworthiness to ask any thing for Ourselves, and presume to no Merit in recommending a Sinner, like Ourselves, to thy Mercy. But thy Direction it is, that We should pray for the sick Members of thy Church, and *mourn with them that mourn.* In Discharge therefore of our Duty to thee, in a just Compassion to the Sufferings of our distressed



80 *Prayers for Visitation of the Sick.*

fed Neighbour, and under a Sense of our own ever-perilous and uncertain State of Life, We desire to join in imploring thy Mercy and Relief for this suffering Partaker of our Nature and of our Religion. We desire to pray with Truth and Sincerity, with Trust in thy Mercy, and Resignation to thy Providence. We desire to pray for *Him*, and for our Ourselves; for whether in Sicknes, or in Health, We ever stand in Need of thy Protection and Grace. Continue us in, or restore us to, a sound State of Mind and Body, and a sincere Desire of serving thee with all our Faculties; Confirm us all in a Christian Faith and Christian Practice: Pardon our Sins that We may become acceptable Petitioners to Thee; and hear and accept the Petitions, which We now offer in *his* Favour, for the Sake and through the Merits of our Saviour Jesus Christ.

*For the prudent Application of them.*

**O** God, to whom all Flesh are directed to come, and who alone art able to relieve the Wants of those that come unto thee; Grant that under a just Sense of our real Wants, We may apply to thee in the Manner, which Thou wilt approve and accept,

cept. We are by Nature disposed to be sensible of our Bodily Infirmities, and to seek Relief for them. Give us the Grace to consider them in a religious Light, as sent on us by thy Wisdom and Goodness; never merely to distress or torment us, but to turn us to thee, our supreme Good. Teach us farther to consider, that Thou alone canst, and wilt, continue or remove them, increase or alleviate them, as to Thee they shall appear conducive to our real Benefit. Make us equally sensible of our spiritual Needs, and more solicitous to supply them; and teach us to address thee with the Sincerity, and Frequency, and Fervency, which the Supply of them requires and deserves. Grant that our Devotions may be suitable to our Nature and Condition, and to thy Majesty and Mercy; and grant that they may be as properly applied to the Case of others, when We offer them up in the Behalf of our distressed Brethren. Bless the Ministry of those, who are appointed to serve in holy Offices for the Benefit of their Fellow-Christians; and bless the charitable Labours of all others, who offer up Intercessions for their afflicted Neighbours. Give them Piety and Judgment, that they may rightly direct, and effectually assist the troubled Soul, or departing Spirit, in its Pre-

80 *Prayers for Visitation of the Sick.*

fed Neighbour, and under a Sense of our own ever-perilous and uncertain State of Life, We desire to join in imploring thy Mercy and Relief for this suffering Partaker of our Nature and of our Religion. We desire to pray with Truth and Sincerity, with Trust in thy Mercy, and Resignation to thy Providence. We desire to pray for *Him*, and for our Ourselves; for whether in Sicknes, or in Health, We ever stand in Need of thy Protection and Grace. Continue us in, or restore us to, a sound State of Mind and Body, and a sincere Desire of serving thee with all our Faculties; Confirm us all in a Christian Faith and Christian Practice: Pardon our Sins that We may become acceptable Petitioners to Thee; and hear and accept the Petitions, which We now offer in *his* Favour, for the Sake and through the Merits of our Saviour Jesus Christ.

*For the prudent Application of them.*

O God, to whom all Flesh are directed to come, and who alone art able to relieve the Wants of those that come unto thee; Grant that under a just Sense of our real Wants, We may apply to thee in the Manner, which Thou wilt approve and accept,



cept. We are by Nature disposed to be sensible of our Bodily Infirmities, and to seek Relief for them. Give us the Grace to consider them in a religious Light, as sent on us by thy Wisdom and Goodness; never merely to distress or torment us, but to turn us to thee, our supreme Good. Teach us farther to consider, that Thou alone canst, and wilt, continue or remove them, increase or alleviate them, as to Thee they shall appear conducive to our real Benefit. Make us equally sensible of our spiritual Needs, and more solicitous to supply them; and teach us to address thee with the Sincerity, and Frequency, and Fervency, which the Supply of them requires and deserves. Grant that our Devotions may be suitable to our Nature and Condition, and to thy Majesty and Mercy; and grant that they may be as properly applied to the Case of others, when We offer them up in the Behalf of our distressed Brethren. Bless the Ministry of those, who are appointed to serve in holy Offices for the Benefit of their Fellow-Christians; and bless the charitable Labours of all others, who offer up Intercessions for their afflicted Neighbours. Give them Piety and Judgment, that they may rightly direct, and effectually assist the troubled Soul, or departing Spirit, in its Pre-  
G paration

82 *Prayers for Visitation of the Sick.*

paration for and Passage to Eternity; that they may not add to, nor diminish, nor alter the Terms of thy Covenant; but may teach those who are under their Direction, truly to know and faithfully to practice the Conditions, on which alone Thou hast vouchsafed to offer Forgiveness to penitent Sinners. Make it their constant Care to instruct the Ignorant, to convince the Doubtful, and to remind themselves and all others, that it is a grievous Error to hope for thy Mercy, and a high Presumption to ask it, but through a firm Trust in the Merits of their Saviour, and with sincere Endeavours to lead a holy Life. Grant us these Qualifications for thy Favour, and then accept our earnest Petitions for it, when offered in the Name and through the Mediation of Jesus Christ, thy Son, our Lord.

*For the Acknowledgment of the Blessing of  
Revelation.*

O Gracious God, the Author of all Good, and Fountain of all Hope, We, thy unworthy Creatures, desire to return our humble and hearty Thanks, as for all the other Blessings of Life, so particularly for that Revelation, which has made Life itself a Blessing to us; which has given us  
the

the clearest Knowledge of our own Privileges, and has most closely interested us in the Welfare of each other. Without this Light We could not have presumed so freely to have offered up our Supplications for our Fellow-Creatures, nor could have known that such Intercession would be acceptable to thee, or profitable to them. Blessed be thy Name, that Thou hast thus enlightened us by the Gospel of thy Son, and hast thereby in this, as in other Instances, corrected our Nature, and improved our Reason; hast taught us to pray for our Brethren as well as for Ourselves, and hast likewise taught us *what to pray for as We ought*. Blessed be thy Name, that Thou hast *brought Life and Immortality to Light through the Gospel*; hast directed us to consider this Life as a Passage to another, and to treat our Brethren as our Fellow-Passengers to eternal Life. Suffer us not to undervalue or to neglect this Privilege, but make us ever ready to pray for the Health of Each Other; for Relief in Sickness, for Support under Decay, or other Distress, and for an happy End of all our Afflictions. Grant, we beseech thee, that universal Charity and Compassion may prove us true Disciples of thy Gospel; that the whole Course of our Lives may shew our Sense of the Impor-



84 *Prayers for Visitation of the Sick.*

tance of our Knowledge, and may uniformly tend to thy Glory, and the everlasting Welfare of Ourselves and Others, through the Merits and Mediation of our Saviour, Jesus Christ.

*For an habitual State of Devotion.*

**O** Merciful God, who permittest us to approach the Throne of thy Grace, to utter our Wants and to implore the Supply of them ; We desire duly to esteem this most valuable Privilege, and even to be thankful for every afflicting Dispensation, which leads us to a higher Regard for, and to a more frequent and fervent Use of it. In this View We acknowledge the Mercy as well as the Justice of those severe Dispensations, wherein Thou instructest us by our Pains and Weaknesses, and makest the Diseases of our Bodily Part contribute to the Edification and Improvement of our Spiritual. We feel the Want of Thee, and of thy Assistance, in these Disorders of our perishing Bodies, which often admit of no Remedy, and of no other Support. Nature then disposes us to fly to the Ordinances of Grace, and an Application to thee in Prayer is a present Relief, as well as the Means of farther Deliverance. Enable us, We beseech thee,

thee, to enjoy this Refuge at all Times, by making it at all Times our constant Employment and chief Delight. Grant that We may secure some Comfort in these Seasons of Affliction, and a Title to thy Compassion in them, by serving thee devoutly in the Days of our Health and Prosperity ; and in every Scene of Life make us sensible of the dependent State of our Nature and Situation, and of the Necessity of perpetual Application for thy Protection. O hear us now in this Time of Trouble, and confirm us in this Sense of the constant Need of thy Blessing, and of daily Addresses to thee for it. Make us remember, that we are hourly liable to these sore Calamities, and that Nothing but thy superintending Providence can preserve us from them, or support us under them, or put an End to them. In Health, or in Sicknes, teach us ever to act as those, who profess to believe, that our Lot is no other than thy Will, and that thy Will should be ours. Grant that our continued Devotion may be the Means of expressing this Sentiment ; and bless it, if it seem good to thee, by converting our Sicknes into Health ; or at all Events by making each State instrumental to our final Salvation through Jesus Christ our Lord.

*For a Christian Form of Devotion.*

**O** Lord, who hast not only taught us by the Doctrine of thy blessed Son, but hast purchased us by his Blood, and by the Efficacy of his Merits hast reconciled us to thyself, assisting our fallen Nature, and enabling us, by thy Holy Spirit, to perform the Conditions which thou hast required of us; Grant that We may ever look on ourselves in this Light, in which Thou hast revealed us to Ourselves, and may neither pray to thee in the Form of uninstructed Heathens, nor in the Stile of self-sufficient Moralists. We come to thee *in the Name of Jesus*, through his Intercession, whom Thou hast appointed to be our Mediator, and We come to pray that we may be *strengthened with Might by thy Spirit in the inner Man*, and that We may not, by an unholy Life, unsuitable to our Profession, *grieve that Holy Spirit whereby we are sealed unto the Day of Redemption*. We desire on all Occasions to address thee thus by thy eternal Son and Spirit, and to pay the Duty and Allegiance which We vowed to all the Divine Persons in the Form of our Initiation into thy holy Religion. We desire to trust our Bodies as well as Souls to the same almighty Protection ;



tion ; and under the Infirmities of either, to implore and expect that gracious Assistance. In thy Holy Word We are taught that We were made and preserved, as well as redeemed, not only by thy Power, but by the Agency of the Son, and the Operation of the Holy Ghost. By their Interposition, We read, Diseases of the Body as well as of the Mind were instantly healed ; and after the Dissolution of these we are instructed to hope for their Reunion through the same almighty Power. We pray therefore that *the Spirit of him, that raised up Jesus from the Dead, may dwell in us ; that He that raised up Christ from the Dead, may also quicken our mortal Bodies, by his Spirit that dwelleth in us.* Grant that We may possess this Vessel of our Body in Sanctification and Honour, and that We may enjoy it in Security and Comfort. Preserve us, by the Atonement of thy Son and the Assistance of thy Spirit, from all Sin and Misery. Prevent all Pains and Perils from assailing us, or remove them from us, or convert them to our final Advantage ; and grant that in all Events our *whole Body and Soul and Spirit may be preserved blameless unto the Coming of our Lord Jesus Christ :* to whom, with thee and the Holy Ghost, be ascribed, as is most due, all Honour, Pow-

88 *Prayers for Visitation of the Sick.*

er, Might, Majesty and Dominion, now  
and for evermore.

*For the Qualification of an Holy Life.*

**O** Merciful God, whose *Loving-Kindness* is  
*better than Life itself*; whose Favour in  
any State can, and alone can make it desira-  
ble; Grant that it may be our first Care to se-  
cure that Favour, and our next to resign our-  
selves to thy Providence in every Condition.  
Pardon, We beseech thee, every Petition in  
which we mistake our own true Interest,  
and accept all such as are suitable to thy  
Wisdom, and to thy Intent of dealing with  
us. And since thou hast declared that *the*  
*Prayer of the Wicked is an Abomination unto*  
*thee*, purify our Hearts from all wicked De-  
signs, that We may not offend thee in our  
very Devotions. Make us endeavour to  
be holy, that We may be qualified to pray  
unto thee, and make us constant in our  
Prayers, that we may confirm that Holi-  
ness, which only can render them accepta-  
ble. Grant that it may be the Business of  
our Lives, and not of our Deaths only, to  
prepare for the Enjoyment of thy Presence;  
that no Pains of Mind may aggravate those  
of a diseased Body; but that it may be the  
Employment of our last Hours to exercise  
those

those Virtues, which we have before acquired; and to recommend ourselves with all our Imperfections to thy gracious Forgiveness and Acceptance. Hear our Prayers in that Time of Need, and give us Sincerity in those which We now offer; that by Piety and Virtue We may be prepared to live or die; and that after We have passed through this Life, and the Gate of Death, We may be received to the everlasting Enjoyment of thee, through the Merits of our Saviour Jesus Christ.

*For Dependance upon Providence.*

O Gracious God, who madest us not for Ourselves alone, nor hast left us only to Ourselves; Make us sensible of, and content with, and thankful for thy merciful Guidance and Protection. As Thou condescendest to *humble thyself to behold the things, which are done on Earth*, teach us to esteem it as our real Exaltation that We are permitted to look up to Heaven, and to believe ourselves to be always under thy Care. In this Belief make it the whole Desire and Care of our Lives to conform to thy Will, to enjoy with Innocence every Blessing as the Fruit of thy Mercy, and to bear with Patience every Calamity as the Effect of a  
gracious



gracious Trial or Correction. Teach us, in all our Endeavours to preserve our Comforts or to remove our Afflictions, to look up to the Hand that prospered, or that smote us; and to ascribe the Continuance as well as the Beginning of each Dispensation, to thy overruling Providence. Make us know and acknowledge both that the Means of Assistance are given, and that the End is directed by thee; and under this Acknowledgement let us ever be ready to say, *It is the Lord, let him do what seemeth him good.* Give us the Grace to be able sincerely to desire in all Cases, not so much to alter our Circumstances, as to submit to them, and to conform our Temper to our Condition. Whilst We hope for Relief, let Us be content to wait for it till thy good Time, believing that Nothing befalls Us without thee, and that thy Choice is best and fittest for us. Continue, We beseech thee, thy gracious Preservation of us, and our due Sense of it, and lead us in any Manner that thy Wisdom sees proper, through the Changes and Chances of this mortal Life, to the secure Attainment of a happy Immortality, for the Sake of our Saviour Jesus Christ.

*For*

*For Resignation.*

**O** God, who triest us by various Methods, as thy wise Providence sees fittest for us, We desire neither to be insensible of Affliction, nor impatient under it. We desire to receive it as thy just and fatherly Correction, to bear it with Patience till Thou shalt think fit to remove it from us, and to improve it to the End for which Thou hast sent it on us. We know not what is good and proper for us, but We know enough to see the Danger of uninterrupted Prosperity, and to be thankful for such Warnings of the Insignificancy of all temporal Advantages, which must shortly end for ever. We desire not only to submit to, but to rejoice in thy Choice for us, and in all Instances to make thy Will our own. Under thy Favour and Protection, Distress and Suffering yield their Comforts; and Health and Plenty are but Curses, when attended with thy Displeasure. Enable us thus to consider and apply every Event, which thy Wisdom shalt appoint unto us; that whilst, as Creatures, we can claim no Privileges, and, as Sinners, are justly entitled to Sufferings, We may learn to bear our Lot contentedly; to enjoy innocently and gratefully each Comfort  
fort

fort indulged, and to sustain patiently and resignedly each Calamity inflicted. Let us be prepared at all Times to practice this Lesson; and give thy Grace to this thy Servant to practice it at this Time, now that Sickness has overtaken *him*. Make it an happy Preparative for the more innocent Enjoyment of future Health, if Thou in Mercy intendest *him* this farther Blessing: or if it be thy Pleasure to call *him* to thyself by the Progress of this Distemper, make it the Means of purifying *his* Soul for the Enjoyment of thy glorious Presence, through the Merits of our Saviour Jesus Christ.

*For Support under Sufferings.*

O Gracious God, who hast made us for final Happiness, and hast quickened our Desire of it by a mixed Participation of Pain and Pleasure in this our Passage towards it; Endue us, We beseech thee, with all those Virtues, which the Experience of Misery, and the Hope of perfect Felicity, ought to inspire. Make us sensible that our present Sufferings are as much less than we deserve as our future Expectations are greater. Give us a sincere practical Sense of this great Truth; that with whatever painful Sensations



*Prayers for Visitation of the Sick.* 93

tions Thou mayst think fit to exercise us, no undutiful Sentiment may arise in our Hearts, nor any unbecoming Expression proceed from our Mouths. Make us willing to submit to such Correction as Thou shalt see proper for us, and diligent to improve it to the merciful End for which all thy Correction is intended. Give us Patience under Sufferings, and Perseverance in good Resolutions after them, and let a voluntary Contrition of Soul attend the unavoidable Uneasiness of our Bodies. Lessen however, We entreat thee, our Pains, or increase our Strength, and sanctify to us the severest Evils, which Thou dost not see fit to remove. And whilst we pray for Blessings, according as they appear to us, Do thou choose for us in thy infinite Wisdom, according as they are really in themselves; and teach us not only to acquiesce, but to rejoyce in thy Choice for us. Bring us, by the Assistance of thy Holy Spirit, to a proper Degree of Firmness and Resignation in the worst Calamities here; and bring us safely through them to the Enjoyment of perfect and endless Happiness hereafter; through the Merits of thy Son our Saviour, Jesus Christ.

*For*

*For the good Use of Sufferings.*

**B**lessed Lord, in whose gracious Government of the World We do, and ought to rejoyce; Give us Grace not only to believe and confess this general Truth, but to apply it, in particular Instances, to those afflicting Dispensations, which, without this Belief and Confession, would be most insupportable. Teach us to consider the severest Calamities which We are capable of suffering, as the Messengers of thy Will, and Instruments of thy Providence; and to improve them, as intended, to promote our Virtue and our Happiness. Cause the painful Sufferings of this our *Brother*, from which We earnestly beseech thee speedily to deliver *him*, to remind *him* and us, of the Original, the Intent, and Conclusion of all our Grievs; Make us look with Horror on all Sin, which introduced so much Misery into the World; Make us look with the more Indifference on the World itself, in which We are liable to so much Misery; and make us look with Fear and Trembling on the dreadful State of those, who, by continuing in Sin, will be involved in an irreversible State of Suffering hereafter. Teach us to acknowledge all our Sufferings  
to

to be the just Reward of our sinful Deeds, the proper Method of awakening us from Sloth, and the only Opportunity of exercising many particular Graces and Virtues. Grant that the Piety of our Behaviour under them, and after them, may shew that We believe what We profess; and that We consider ourselves, as passing under thy Direction through this World to a better. Then may We say with the Psalmist, that *it is good for us that We have been afflicted*, and may find ourselves both better and happier for these frequent and painful Interruptions of our present Peace. Make us thankful, We beseech thee, for the Possibility of this Improvement of our Misfortunes, and careful to advance it; and grant that our Care may be effectual, and may promote thy Honour, and our Salvation through Jesus Christ our Lord.

*For the same.*

O Blessed Jesus, to thee, who art *such an High Priest, as can be touched with the Feeling of our Infirmities*; to thee, who when on Earth wast *made perfect through Sufferings*, We desire to pour forth our Hearts, and utter our Supplications. Have Pity on us, We beseech thee, when in this  
Human



96 *Prayers for Visitation of the Sick.*

Human Nature, which thou once assumedst, We become subject to such severe Sufferings, as thou didst once experience; and relieve us under them, either by the Removal of them, or by converting them, through a patient Endurance of them, to our greater Advantage. Grant that the Pains of our Bodies may prove a Lesson of Instruction to our Souls, and may improve us in our Duty to thee, our Neighbours, and Ourselves. Let the Miseries that We endure, remind us of thy infinite Love and Condescension in enduring far worse for our Sakes, and of the Return of Gratitude and Duty, which We owe for such astonishing Mercy. Grant that they may excite in us a fearful Apprehension of the Sufferings reserved for the Punishment of the Wicked, and an earnest Zeal and Care to avoid them through thy meritorious Passion. Make us thankful for the many Days of Ease and Comfort, which We have long enjoyed, and too lightly regarded; and fix in us hereby a more firm Conviction, that this Scene of Life was not intended for a Scene of Enjoyment, but for a Preparative for a better World. Teach us therefore to wean our Thoughts from the Love of this World, that We may be prepared to enjoy it with more Indifference, and to leave it with less Concern. Teach

us to avoid all wilful Sin as the original Occasion, and present great Aggravation of all Sufferings; and bless us with a practical Sense of this great Truth, that Iniquity is indeed the worst of all Calamities. Let us learn to sympathize with other Sufferers; and, as far as in us lies, endeavour to prevent and to relieve their Sufferings: And in all our unavoidable Afflictions, dispose and enable us to look up to thee as a Pattern both of Sufferings and of Patience, who wast *in all Points tempted like as We are, yet without Sin.* And though thy perfect Innocence could not set us an Example of Repentance, yet let the Remembrance of thy all-sufficient Atonement for us convince us of the Necessity of imitating thy Holiness; of bearing contentedly our present Lot, whatever it be; and of applying it to the Advancement of such Virtues as may qualify us for the Enjoyment of those high Delights, that thou hast promised to all *who come to the Father by thee*, with Trust in thy Merits, and Obedience to thy Precepts. Improve, We beseech thee, and accept our imperfect Progress in Duty, through thy own all-sufficient Satisfaction.

*For the Improvement of the sick Person.*

**O** God, who art merciful in the Dispensation of thy Justice, and just in the Dispensation of thy Mercy; who intendest our Good in thy severest Punishments, and hast required us to apply them thereto; Give this Sense of thy gracious Intention, and this Spirit of wise Application, to thy Servant, whom Thou hast now confined to this Bed of Sickness. Thou hast removed *him* from the usual Temptations of the World, from the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life; Make *him* to remember that the Absence of Temptation is not Virtue; that it is not *his* Choice but thy wise Disposal, that *He* is now free from the Inducement to many Vices. Make *him* to know that there still are Duties proper to and practicable in *his* present Condition; and give *him* Grace more earnestly to apply to these, now that it is no longer in *his* Power to testify *his* Obedience by a chosen Denial of many sinful Inclinations. Teach *him* the greater Abhorrence of every former Compliance with evil Suggestions, which *He* now sees and feels to be so vain and fruitless; the greater Resignation to thy blessed Will in *his* present Sufferings, which  
are



*Prayers for Visitation of the Sick.* 99

are the just Reward of every Mortal's Sins ; and the greater Love of Devotion, and Contemplation of thy Mercies, which are at all Times our Supreme Good, and in these Times of Distress our only Support. Let *his* Mind improve in a Sense of Duty, and in every proper Expression of it, though *his* Body be no longer able to join in the Service ; and accept it, We beseech thee, imperfect as it is, for the Sake of the perfect and meritorious Sacrifice of our Saviour Jesus Christ.

*For the Improvement of those that are present.*

**O** God, who hast given us Grace to testify a right Disposition of Mind by this charitable Attendance on this our distressed Neighbour, make this an Opportunity to us of Improvement in the other Articles of Duty. Let us learn or recollect the earnest Motives to sincere Piety, and the best Time and Manner of applying them. Cause us faithfully to observe the Importance of a good Conscience, when all other Comforts fail us ; and the Necessity of making such a Provision for such a Season of Distress, as must ere long be our own. Cause us farther to observe, how unsuitable a Season is a Bed of Sicknes for the great

100 *Prayers for Visitation of the Sick.*

Work of Repentance; how much the Bodily Indispositions disable the Mind for a proper Attention to Duty and the supreme Object of it; and dispose us to resolve to prevent this Inconvenience and Hazard by making our Peace with thee, whilst Health and Strength enable us to perform properly this weighty Business. Grant that the Sight of *his* Condition may wean us from the Love of this World, and from all immoderate Attachment to those supposed Advantages of it, which yield us now so little Pleasure, and which soon, We see, will yield us no real Profit. Grant that the visible Uncertainty of Life, and all its Comforts, may lead us to fix our Hearts on a Life of more Security and greater Enjoyments; and so to value and use the good Things of this World, as to make them instrumental to the Attainment of those better Things provided for us in the next. Cause the speedy End, which We are hereby reminded that the present Scene must have, to make us more content under the Distresses, and more indifferent about the Enjoyments of it; and to teach us the great Lessons of Patience, Humility, and Innocence. Let not the Advantages of Strength, or Understanding, or Beauty, or Fortune, elate us beyond our proper Degree, when We recollect to how mor-

mortifying a State We may soon be reduced ; and permit Us not, O God, to live in such a State, as that the Casualty of an Hour may leave us without any rational Support. Cause these Reflections to sink into our Hearts, and to influence our Lives. Grant that our Neighbour's Affliction may be turned in this Manner to our Advantage; and that We, who meet together to pray for *his* Comfort and Salvation, may depart with more earnest Resolutions to provide for our own. And bring *him* and us, We beseech thee, safely through this Vale of Tears, to the Enjoyment of those Things, which *Eye bath not seen, nor Ear heard, neither have entred into the Heart of Man to conceive*; and which Thou hast prepared for and promised to those that love thee, through Jesus Christ our Lord.

*For Repentance.*

O God, the Father of Spirits, the Author of all Holiness and all Comfort, Teach us to proportion our Regard to the Importance of each Part of our Nature, and to pray with more Earnestness for the Salvation of our Souls than for the Ease of our Bodies. Whether We are in Health or in Sicknes, We pray that this may be our



constant Care; and that this thy Servant, under the Indisposition of this *his* mortal Part, may recover, or retain, and improve *his* Value for that which is immortal. Grant that *his* Petitions for Pardon and Grace may be more fervent than even those for Health; and that if *his* Continuance in this World seem desirable, *his* Preparation for another may appear necessary. Convince *him* that the same holy Temper of Mind, which is the only Qualification for an happy Death, is indeed the Foundation of all Comfort in Life; and that if *his* Prayers for Pardon are but heard, *He* is equally prepared for either Event. We desire to leave every other Request to thy free Disposal; but reject us not, We entreat thee, in our Application for spiritual Blessings, and particularly for the Remission of our Sins. Make us resigned and content in every State, but a State of Impenitence, and make all our other Desires subservient to our Improvement in Piety. Continue us then, We beseech thee, in this Life, till We are fit for another; and then, when Thou pleasest, take us to thyself. Hear us, O Lord, for the Sake of our Saviour, Jesus Christ,

*For*

For Forgiveness.

O Gracious God, who hast taught us to pray to thee for Mercy, and hast promised it to those who duly apply to thee for it in the Name of thy Son; Hear our earnest Supplications for ourselves, and for this thy Servant, who now desires to seek for and to obtain it through the Merits of *his* Saviour Jesus Christ. Open thine Eyes, We beseech thee, to the Sufferings, and thine Ears to the Addresses of a Soul pierced with a due Sense of its Wants, and enlightened with the Knowledge of the only Fountain of Hope and of Relief. *He* confesses that *He* is unworthy of the Grace *He* asks, and that Nothing but thy unbounded Goodness could encourage *him* to apply for it. But without thy Mercy *He* must for ever perish; and as no Rational Creature can bear the Thought of eternal Perdition, so Thou hast graciously declared that Thou *willest not the Death of any Sinner*. Enliven therefore *his* Petitions, and accept them; and grant that *He* may obtain Mercy, that *through him Jesus Christ may shew forth all Long-suffering and Compassion*. *His Life*, *He* acknowledges, cannot stand a strict Test and Enquiry; for if Thou, Lord, shouldst be extreme to mark

*what is done amiss, O Lord who may abide it? He dares not appeal to the Tribunal of thy Justice, but flies to thy gracious Offer of Mercy. Accept him, We pray thee, in this Method, according to the blessed Covenant of Favour and Acceptance, which thy Son our Saviour purchased for us, and published to us. Prepare him by Sincerity of Heart and Resolution of Obedience to apply to thee in Prayer; strengthen him by a Comfortable Trust in thee, to proceed uniformly in the Path of Holiness; Favour him with farther Time to testify his Sincerity by a holy Life; and whenever Thou shalt please to call him hence, receive him to the Arms of thy Mercy through the Intercession and Merits of our only Advocate and Redeemer, Jesus Christ thy Son our Lord.*

*For a right Judgment of our State.*

**O** Holy God, who art of purer Eyes than to behold Iniquity without Abhorrence, and yet dost discern it in the most secret Recesses of our Hearts; where it often lies hid from the Observation of Others, and sometimes escapes our own; Assist us, we beseech thee, in the Knowledge of ourselves, and give us the Understanding to judge of our State as it is in itself, and as Thou discernest it to be. We  
confess,



confess, O Lord, our Blindness and Partiality in every Instance of our imperfect Conduct, and more especially in those which relate to our own Breaches of Duty. Make us zealous to correct this Infirmary, and particularly watchful to guard against it in everything relating to the Discharge of our Obligations to thee. Deliver us from Indifference and Self-Deceit. Make us sensible wherein We have done amiss, and wherein We have made a right Use of thy gracious Assistance; that We may enjoy the Comfort of a good Conscience, and may not be misled by an erroneous one. O Lord, Thou art *greater than our Hearts and knowest all things*. Enable us to appeal to thee with Sincerity and Truth; that We may not flatter ourselves with Security in any voluntary Sin, nor yet disturb ourselves with groundless Scruples. And grant that, according as our State requires, We may resolve against the Repetition of former Sins, or upon Perseverance in our habitual Virtues; and in either Case confirm, and strengthen, and accept our good Purposes for the Sake of our Saviour Jesus Christ.

*For*

*For Strength against Temptations.*

O Almighty God, who hast placed us in a State of Trial, grant that We may ever account it our Wisdom to *prepare our Souls for Temptation*, and to be watchful against those peculiar Snares which beset that State to which thy Providence has called us. Grant that whilst We are free from those Allurements which attend Prosperity and Health, We may guard against any Motions to Doubt or Distrust, to Repining or Murmuring, or any faulty Temper which may be apt to invade us in the Day of our Distress. Grant that whilst We are weak in Body, We may yet grow strong in Mind, and may gain Power over those evil Inclinations, which give the great Force to outward Temptation. Prepare us for this Success by a true and deep Humility, that We may know wherein our Weakness and our Strength consist. We confess, O Lord, that of ourselves We are not able to think or to do that which is right, but *We can do all Things through Christ that strengtheneth us*. For his Grace We apply, that when it is *present with us to will that which is good*, We may likewise be able to perform it. And since it is the singular Recommendation of  
our

our Duty, that We always judge in Favour of it, when We are best able to judge of it, when we are free from the Influence of Temptation, give us the Grace to be the more careful against it, to decline, as much as possible, the Path of it; or to lessen its Weight, or to resist its strongest Efforts. Guard us particularly against the Devices of our Spiritual Adversary, the Devil; dispose us earnestly to resist him and his Suggestions, and deliver us finally and perfectly from all his Snares and Assaults. Bless these our Prayers, and prosper, We beseech thee, our suitable Endeavours, that though it is not the Privilege of this mortal State, to get above Temptation, We may yet be enabled, by thy divine Assistance, to pass innocently through it. Grant that by this powerful Aid, and the due Improvement of it, We may at length attain to that happy Scene, where no inward Corruption or outward Allurement shall interrupt a ready and uniform Performance of our Duty to thee; an entire Dedication of ourselves and all our Desires to thy Divine Will. Bring us safely, We pray thee, through the manifold Trials of this World, to that perfect State of Obedience and Felicity, for the Sake and through the Merits of our Saviour Jesus Christ,

*For*



*For Perseverance in good Resolutions.*

O Almighty God, who art eternal in thy nature and immutable in thy Goodness; Look down, We beseech thee, with Piety and compassion, on our many natural and moral Defects. Enable us to endure with Resignation our unavoidable Infirmities, and to Correct with Care every voluntary Frailty. Accept our present sincere and warm Desires of serving thee faithfully, and grant that We may never fail in the Sincerity, or abate of the Warmth of Purposes which We have so wisely grounded. Prepare us by Humility, by Devotion, by constant Diligence, to fulfil these necessary Resolutions to guard against every Violation of our Duty, and above all, to prevent single Failures from proceeding to habitual Neglect. Preserve us from every Instance of wilful Transgression, or pardon it, and make it the Occasion of renewing and confirming our Holy Resolutions. Make our good Purposes as lasting as the Reasons on which they are founded; and convince use every Day more and more of the Necessity, and the Advantages of discharging our religious Obligations. Strengthen us by thy Grace to act according to this Conviction, and to live like those, who bear it perpetually in  
 their

their Memories and their Hearts. Continue to us every imperfect Attainment already wrought in us; supply what is yet wanting in us, and give us a better Sense and Knowledge of our spiritual Wants. Guard us against those Sins, which are most apt to beset us; and against those, which, being least suspected, may prove most dangerous: And grant that in the Hour of Trial We may have the same Thoughts and Impressions as in this Hour of Devotion, and may by thy gracious Assistance be enabled to testify them by Perseverance and Improvement in true Piety and Virtue. Accept our repeated Supplications for this, which is the greatest Blessing that can be conferred in this Life, and will lead to those exalted Blessings, which Thou wilt confer in a future State on all who sincerely obey and trust in thee, through the Merits of our Saviour Jesus Christ.

*For a charitable Disposition in the sick Person.*

O Gracious God, to whose Mercy We owe both our Being and Well-Being, who hast taught us to imitate this  
Divine

110 *Prayers for Visitation of the Sick.*

Divine Attribute, and to exercise that Charity to each other, which Thou hast shewn to us all; Give us Grace to follow thy most excellent Pattern and Precept, and to shew that benevolent Regard to all Mankind, which We desire to receive from them. Make us to consider this as the principal Ornament and Duty of our Life at all Times, and more particularly seasonable in the Day of Sickness, when We ourselves receive every Comfort and Support from the charitable and good Offices of others. Impress, we beseech thee, this Consideration on this thy Servant, whom thy Providence has called to the Trial of Sickness, and has blessed with Friends to relieve and support *him* in it. Give *him* a just Sense of the Miseries, which the more indigent Part of *his* Fellow-Creatures suffer under the like Affliction, and a Heart to contribute to the Relief of them. Dispose *him* to a Resolution of endeavouring to lessen the Number and lighten the Degree of other Mens Sorrows, and direct *him* to some proper Method of communicating *his* Assistance, and of *distributing to the Necessities of the Saints*. Raise *his* Thoughts from this just Compassion to their Bodies, to a like tender Regard



*Prayers for Visitation of the Sick.* III

gard to their Souls, and incline *Him* to shew *his* Charity not only in giving but in forgiving *his* Brethren. Enable *him* to discard all Resentment from *his* Soul, at least every malicious Kind or Degree of it, which thou hast taught us to know will defeat all our Hopes of Pardon, and make *him* endeavour to suit *his* Temper to that heavenly Region, for which it is now *his* just Desire and Employment to prepare *himself*. Teach *him*, and teach us all, the comparative Insignificancy of those things, which create the great Differences amongst Mankind, and which too often hinder us in the Pursuit of that more important Interest, which We may all, without Prejudice to each other, attain; and which would be more effectually secured, and more highly exalted by the joint Pursuit of it. Continue us all in this just Sentiment, and in this holy Temper of Mind, till We are brought, through thy Mercy, to the fuller Enjoyment of thee and thy Goodness. Hear us, We beseech thee, for the Sake of our Saviour Jesus Christ.

*For a Spirit of Forgiveness and Reconciliation in the same.*

O Gracious God, who in the Exercise of thy wise and good Providence hast thought fit to shew Mercy to Man beyond  
thy

112 *Prayers for Visitation of the Sick.*

thy other fallen Creatures; Give us the Grace to shew Mercy to Each Other, and to be desirous to promote universal Peace and Good Will throughout the World. Make us to delight in mutual Forbearance and Forgiveness for its own Sake, and more especially as an Instance of Duty and Obedience to thee. Cause us to remember how much We stand in Need of Pardon from thee, and even from the Rest of Mankind, and how indispensably thy gracious Precepts require of us the Return of it to them. Teach us particularly that this Duty, which is seasonable at all Times, and which does much become us both as Men and as Christians, is more singularly suitable to a State of Sickness, and to a Season of Devotion. Cause us to reflect how inconsiderable our Misunderstandings must appear, when Death approaches and Judgment ensues; and when uninterrupted Happiness is, through thy Mercy, our comfortable Prospect. And whilst We are praying to thee for a safe Passage to that unmerited Felicity, inspire us with that necessary Qualification, a compassionate Heart, void of all Malice or Hatred to Others, without which our Petitions cannot be acceptable to thee. Impress this Sentiment on this thy Servant, who has now this awakening Call to meditate on the Benefit of Compassion,

passion, and make *him* as desirous to forgive as to be forgiven. Cause *him* to be earnest to make Satisfaction to all whom *He* may any way have injured, and to desire their Pardon; and make *him* equally ready to remit all Offences against *himself*, and to exercise his own Forgiveness towards the Offenders. And grant that it may now be *his* chief Employment to pray with Sincerity for the eternal Salvation of *Himself* and Others; and do Thou, We beseech thee, hear and accept *his* Petitions for the Sake and through the Merits of our Saviour Jesus Christ.

*For a Blessing on Remedies.*

O Lord, in whom We live, and move, and have our Being, who of thy own free Bounty gavest us these Faculties of Mind and Body, and by the same unmerited Goodness continuest them to us, We desire to be duly sensible of these Blessings Ourselves, and, through a proper Sense of them, to implore a Recovery of them for this our distressed Neighbour. We know that thy Providence consists not in overruling frequently the Course of Nature, but in disposing and directing it to answer the Purpose of thy wise Counsels: Dispose, We  
I beseech



114 *Prayers for Visitation of the Sick.*

befeech thee, each natural Influence in Behalf of this thy afflicted Servant. Direct to the proper Remedies for *his* Cure, and give Blessing and Success to the Application of them. Grant *him* and us a proper Notion of and Trust in thy Superintendence and Assistance; that We may look for it in the Way that Reason and Revelation direct; neither superstitiously neglecting the Use of Human Means, nor prophanely relying on them as the only Means of our Welfare. Let us raise our Thoughts and Hearts to thee the first Cause, whilst We are applying those second Causes, which Thou in Mercy hast afforded us; and give Efficacy to them in the speedy and perfect Recovery of *him*, for whom our Prayers are now desired. Grant this, We beseech thee, for the Sake of our Saviour Jesus Christ.

*For the Recovery of the sick Person.*

O God, the Giver of our Beings, and Dispenser of Health and Sicknes, of Life and Death; We apply to thee in Behalf of this thy Servant, praying to thee, that *He* may ever acknowledge thy Power and Goodness, and may at this Time experience the Assistance of them. The Wishes of Friends avail not; The Powers  
of

of Nature or of Art are of no Force without thy concurring Blessing: Bless then, We beseech thee, every Application for *his* Recovery. Support *him* under the Pains that *He* now endures, and deliver *him* speedily from them. Grant *him* such a Sense of *his* present Danger, as may answer the Purpose for which Thou sentedst it on *him*: and grant *him* such a Deliverance from it, as may best promote thy Glory, and *his* present and future Welfare. Make *his* Petitions for Improvement by this Sickness as sincere as those for *his* Release from it, and crown both with an happy Success. Preserve *him* in this Life, with a due Sense of *his* Preservation; and lead *him* thereby to a better Preparation for and more secure Enjoyment of the Felicity of the next. Hear us, We beseech thee, for the Sake of our Saviour Jesus Christ.

*For a due Preparation for Death.*

**O** Almighty God, who hast made Death the necessary Passage to eternal Life; Grant that we may so earnestly fix our Hearts on this great Consummation of our Hopes, that We may be prepared to go through that Passage to it without Horror. Let a Holy Life be our constant Prepara-

116 *Prayers for Visitation of the Sick.*

tive, that even a sudden Departure may prove no Calamity, but may be only the Means of translating us more speedily to Glory; or that a longer Continuance on Earth may be a real Blessing, and by increasing and improving our Virtues, may be the Means of increasing our future Reward. Make us ever live as those who know that they must die, and prepare to die as those who know that they must rise again to Judgment. Make us careful neither to hasten our Dissolution by Sin or Folly, nor through Fear of it to be terrified from the Discharge of any Part of our Duty. When We consider it as the Law of Nature, make us chearfully submit to that Law from which so many Blessings are derived to Us; When We consider it as the Decree of Heaven, dispose us dutifully to resign Ourselves to the Divine Will; When We consider it as the Penalty of Transgression, make us thankful that this may be our only Penalty; and when We consider it as the End of this World's Misery as well as the Entrance on Glory, lead us to embrace it as our kind Deliverer. Above all, excite us to look up to thee with grateful Hearts, that hast enabled us thus by Christian Faith and Christian Practice to disarm and conquer our last Enemy, the King of Terrors.

Teach



Teach us duly to value and suitably to improve this great Privilege, testifying our Esteem of it by the only sure Proof, an uniform Virtue, and an humble Trust in the Merits and Mediation of our Saviour Jesus Christ.

*For one that is seized with sudden Illness.*

**O** Lord, the Giver of Life, and Governor of all Events; We approach thee in Behalf of this thy Servant, the Want of whose Intercession for us, on the like Occasion, We so lately had equal Reason to apprehend. But we know not either our Strength or Weakness, and consider not, as We ought, thy Providential Disposal of either. Let thy Power and Mercy, We pray thee, be magnified in thy farther Dealings with this thy Servant, and grant that *his* Recovery may be as speedy as *his* Disease was unexpected. Or if this seem not good to thy wise Providence, let the Continuance of *his* Indisposition afford *him* Time and Inclination to apply *himself* seriously to Repentance, Devotion, and Resolutions of future Improvement: and grant *him* in thy good Time a Release from *his* Complaints, and an Opportunity of testifying the Sincerity of *his* good Thoughts by a Life exemplarily

I 3

118 *Prayers for Visitation of the Sick.*

emplarily holy and pious. Or if, in thy wise Counsels, this Sickness is appointed to end in Death, accept, We beseech thee, of *his* unfeigned Prayers and holy Purposes. Pardon the Errors of *his* Life and the Imperfections of *his* Repentance, and receive *him* to thy Mercy. And give us Grace to improve such Events to an higher Advancement in Piety, that We may be perpetually mindful of the Necessity of thy Protection and Favour, and may never live in such a State as We shall fear to die in. Let the Remembrance of the Uncertainty of Life contribute to the Innocence of it, that We may be prepared for all Events, and may be fit for the Enjoyment of thy Presence, when ever thou shalt please to call us out of this World. Grant this, O Lord, for the Sake of our Saviour Jesus Christ.

*For one that has been long ill.*

**O** Gracious God, who in the Midst of Judgment hast remembered Mercy, and hast made the sorest Calamities to which We are liable, to be attended with some Advantages; Give thy Grace to this thy Servant, that *He* may look on the distressful Part of *his* Condition to remind *him* of *his* Sins, and on the beneficial Part of it to remind *him* of thy

thy Mercy ; by both to quicken *him* to earnest Repentance. Let the tedious Distemper, which *He* suffers under, raise *his* Thoughts to the Cause of all Human Sorrow in the Disobedience of Man, and to an humble Reflection on the Disobedience of Each Man, as a just Cause of each One's Suffering. But let *him* look on the Time and Opportunity of Repentance hereby afforded as a particular Favour, and improve it into a real Blessing. Make *him* thankful that *He* was not snatched away in a State of Impenitence, nor cut off in the Pursuit of Sins and Follies. Make *him* thankful that *his* Distemper affects not *his* Understanding, but that Thou continuest to *him* the Use of *his* Senses and *his* Reason. O continue to *him*, or revive in *him*, the Grace to improve this Opportunity of Mercy ; and if *his* long-depending Sickness try *his* Patience, let it likewise confirm it. Grant that *He* may employ the Time hereby afforded in Acts of Repentance for former Offences, in Acts of Resignation to *his* present Lot, and in Acts of Trust for thy future Mercy : that whilst *his* Body is decaying, *his* Soul may be improving, and at their ensuing Separation may be duly prepared to return to thee who gavest it, through the Merits and Satisfaction of our Saviour Jesus Christ.



*For one that is Bedrid.*

O Gracious God, for whom and by whom We were made, who hast wise and merciful Ends to serve for thine Honour and our Advantage, even in those Dispensations, which may seem the least desirable to us ; We desire to acknowledge and to improve thy Mercy, whether or not We can discern the Cause, or should choose the Method of thy dealing with us. We know that Thou wilt not require more of us than We can do, or lay more on us than We can bear ; and We desire in each Respect to conform to thy Will to the best of our Power. But it is not thy Will that We should not pray for Deliverance from or Support under our Afflictions. It is thy gracious Direction, that by *Prayer and Supplication We should let our Requests be made known unto thee.* Accept therefore our Requests in Behalf of this thy Servant, whom thy Providence has confined from the Society of all, but those who through Charity come to administer to his Consolation. Encourage and prosper this good Work, and accept our Petitions for this our distressed Neighbour. Sweeten this Confinement to him, and grant him every Comfort and Relief which the Nature of his Distress

trials will admit of. Let *his* Mind be still capable of looking into itself, and of enjoying thee, and teach *him* to know that this is the principal Blessing of every Situation in Life. If any particular Misconduct has called for this as a necessary Act of Discipline, make *him* thoroughly sensible of such Offence, and truly penitent for it. Grant that *He* may turn to thee with *his* whole Heart, and may learn that a Bed of Sickness so applied is more valuable than the most perfect State of thoughtless Health. Or if *his* Transgressions have not been distinguished beyond the Rest of Mankind, yet let *him*, and let us all remember, that our daily Offences deserve a severer Punishment, and that thy Mercy is shewn in giving us our Share of Affliction in this World. O sanctify it to us, and more especially give thy Grace to this thy Servant, to consider and to apply even this Distress as an useful Deliverance from many dangerous Temptations, and as an Opportunity of exercising many valuable Virtues. Grant that *He* may hereby continue in the present Scene to be the Object of thy Favour, and Heir of thy Promises: that if *He* descend not ever from this Bed of Affliction to converse again with Men on Earth, yet *He* may at length ascend from it to the Society of *Just Men made perfect in Heaven*, through  
the

the Merits of Him, that is the Mediator of the new Covenant, Jesus Christ our Lord.

*For one that is hurt by any Casualty.*

**O** God, by whose Mercy We live, and live so securely, that We are not often visited with those Casualties, which hasten Death, or make Life uncomfortable; Give us Grace to look up with Thankfulness to thee for our own happier Lot, and to look down with Compassion on this our *Brother*, in whom Thou hast given us an Example of the Uncertainty of our Continuance here, and of all the Enjoyments attending it. Convert, We beseech thee, this sad Calamity into a real Blessing to *him* by the wise and good Use, which We pray that *He* may be enabled to make of it. Suffer *him* not to esteem it as the Effect of Chance, but teach *him* to look on every Event as befalling us by thy Appointment or Permission, and to order it to the End, which *He* may reasonably believe thy Providence intended by it. Let it awaken the Remembrance and strengthen the Abhorrence of every Transgression, which may have provoked thee; and let it confirm every Virtue and perfect every good Resolution, which may incline thy Mercy towards *him*. In the mean Time  
have



have Compassion on *his* present sorrowful Condition, and grant *him* as effectual and speedy Assistance as the Nature of *his* Case will admit. Lessen, We entreat thee, *his* Danger; assuage *his* Pains, and grant *him* Patience under these Applications, which may be necessary to *his* Cure. Give Success to the Remedies that are judged proper for *his* Recovery, and bless those with a right Judgment, who are to prescribe to *him*, or to perform the prescribed Operations upon *him*. And grant that We may remember Our daily Perils and our daily Duties; that Piety is the only Foundation of Security; and that if our final State be but safe, We have no Reason to tremble at the Apprehension of those unforeseen Casualties, which may hasten us to it. Confirm us in these Thoughts and in suitable Endeavours, and accept our Prayers through the Merits and Mediation of our Saviour Jesus Christ.

*For one whose casual Hurt is likely to prove mortal.*

**O** God, who hast warned us by many Dispensations of thy Providence, and many Directions in thy Holy Word, *in the Midst of Life to think of Death*, and to be  
ever

ever prepared for the Summons, whereby Thou mayst think fit at any Time, and in any Method, to call us to thyself; Grant that We may keep this continually in Mind, not to anticipate uncertain Evil, but to secure in all possible Events our certain Good. Let the Example before us remind us of our own perilous Condition, and incline us at this Time to pray and wish for *him* what We should with Reason desire for ourselves under the like Misfortune. *His* late promising State of Health and Welfare is now, by the Permission of thy righteous Providence, suddenly converted into severe Pain and extreme Danger. If thy Wisdom sees it fit for *him*, convert, We beseech thee, *his* present calamitous State into as sudden an Expectation of Relief and Support; or bless us with the Hope of *his* Security and Recovery, though farther Time be necessary to the Accomplishment of it. Above all, grant that the State of *his* Mind may be suitable to the Infirmities of *his* Body. Let the Sincerity and Fervency of *his* Devotion be such as may qualify *him* for Continuance in this Life; or for a Departure from it. Let the present Temper of *his* Soul be as resigned and heavenly, as We hope it always has been, and as We pray it may ever be hereafter, if our Prayers for *his* Recovery are blessed  
with

with Success. Or if this Calamity be appointed to be the Means of removing *him* from this World, accept our earnest Intercessions for *him*, that this may be *his* only Penalty ; that the Integrity of *his* Heart and the Warmth of *his* present Devotions, may supply the Place of that more solemn Preparation, which a different Indisposition might have permitted and required. Pardon, upon *his* devout Supplication, and through the Merits of *his* Saviour, *his* former Errors and Offences ; accept his Progress in Virtue, however imperfect ; and bring *him* safely out of this *his* Misery, to the Enjoyment of perfect and unalterable Felicity purchased by the Blood of *his* only Redeemer, Jesus Christ.

*For one that is to undergo a severe Operation.*

O Gracious God, who in all the Dispensations of thy Providence hast joined Mercies with Judgments, hast appointed Remedies for our sorest Complaints, and yet hast permitted Terror often to attend those very Remedies, strengthening Us with a natural Love of Life, to endure them ; Give us Grace to apply all these Dispensations to the End intended by them, and to behave in all, like Creatures justly subjected



ever prepared for the Summons, whereby Thou mayst think fit at any Time, and in any Method, to call us to thyself; Grant that We may keep this continually in Mind, not to anticipate uncertain Evil, but to secure in all possible Events our certain Good. Let the Example before us remind us of our own perilous Condition, and incline us at this Time to pray and wish for *him* what We should with Reason desire for ourselves under the like Misfortune. *His* late promising State of Health and Welfare is now, by the Permission of thy righteous Providence, suddenly converted into severe Pain and extreme Danger. If thy Wisdom sees it fit for *him*, convert, We beseech thee, *his* present calamitous State into as sudden an Expectation of Relief and Support; or bless us with the Hope of *his* Security and Recovery, though farther Time be necessary to the Accomplishment of it. Above all, grant that the State of *his* Mind may be suitable to the Infirmities of *his* Body. Let the Sincerity and Fervency of *his* Devotion be such as may qualify *him* for Continuance in this Life; or for a Departure from it. Let the present Temper of *his* Soul be as resigned and heavenly, as We hope it always has been, and as We pray it may ever be hereafter, if our Prayers for *his* Recovery are blessed  
with

with Success. Or if this Calamity be appointed to be the Means of removing *him* from this World, accept our earnest Intercessions for *him*, that this may be *his* only Penalty ; that the Integrity of *his* Heart and the Warmth of *his* present Devotions, may supply the Place of that more solemn Preparation, which a different Indisposition might have permitted and required. Pardon, upon *his* devout Supplication, and through the Merits of *his* Saviour, *his* former Errors and Offences ; accept his Progress in Virtue, however imperfect ; and bring *him* safely out of this *his* Misery, to the Enjoyment of perfect and unalterable Felicity purchased by the Blood of *his* only Redeemer, Jesus Christ.

*For one that is to undergo a severe Operation.*

O Gracious God, who in all the Dispensations of thy Providence hast joined Mercies with Judgments, hast appointed Remedies for our sorest Complaints, and yet hast permitted Terror often to attend those very Remedies, strengthening Us with a natural Love of Life, to endure them ; Give us Grace to apply all these Dispensations to the End intended by them, and to behave in all, like Creatures justly subjected

subjected to thy Discipline, and infinitely obliged to thy Goodness. Let the Pains and Miseries, which We are all liable to, raise our Compassion to each other, and our Resignation to thee, who art our only Support and Comfort in all our Distresses. Give us Sincerity and Earnestness in our Petitions for this our distressed *Brother*, and grant Success to the Supplications thus offered up on *his* Behalf. Support *him* by thy Grace under the afflictive Remedy judged necessary for *his* Recovery. Lessen *his* present Apprehensions of it, and grant that it may prove less terrible than *his* Apprehensions, and most effectual to *his* Cure. Strengthen *him* to endure it; bless *him* to receive Benefit by it, and let the Hope of Health and Strength, and of an innocent and comfortable Use of them, be securely established. And grant that the Pain, which is only Medicinal, and intended for *his* Bodily Welfare, may prove of equal Advantage to *his* Soul; may guard *him* against the Pain, which will be inflicted on the impenitent by thy Vengeance; and may lead *him* to those holy and good Resolutions, which, if faithfully fulfilled, will end in painless and perpetual Enjoyments. Hear us, we beseech thee, for the Sake of our Saviour Jesus Christ.

*For*



*For one that is maimed.*

O God, by whose Wisdom and Power We are *fearfully and wonderfully made*, yet are not sufficiently thankful for the most general and most important Blessings of Life; awaken us, We beseech thee, to a better Sense of Mind, who are blessed with a sound and perfect Use of Body; and suffer us not to learn the Value of this Blessing merely by the Want of it. Let the Imperfections of this our distressed Neighbour excite us only to Gratitude to thee for our present happier Lot, to Compassion to *him*, whose Wants call for Assistance, and to Humility in ourselves, who are daily liable to the like Calamities. Make us desirous to supply by our charitable Assistance that Use of those Limbs, which We cannot restore; and give *him* Grace resignedly to bear, and piously to improve the Affliction that is sent on *him*. Make it the Care of *his* ensuing Days to perfect *his* better Part, and grant that *He* may ever remember and apply those Words of *his* Saviour, that *it is better to enter into Life halt or maimed, than being whole or sound to be cast into everlasting Fire*. And let *him* and us raise our Thoughts and Hopes to that glorious Time,  
when

when all Infirmities and Imperfections shall be no more ; when a sincere Faith, and a holy Practice shall be rewarded with the Felicity of our whole Being ; and We shall receive our bodies spiritualized and perfect, and suited to the Immortality and Happiness of our Souls. Lead us, We beseech thee, by Piety and Holiness, to the Enjoyment of that blissful State, through the Merits of our Saviour Jesus Christ.

*For one that is in great Pain.*

**O** Gracious God, who dost not *afflict willingly nor grieve the Children of Men*, who sendest even Pain and Trouble on us for wise and good Ends, as necessary Messengers to call us to thyself, to correct our Vices, or to confirm our Virtues ; Grant that We may make them as salutary as Thou designest them, and that by a wise and pious Application of them, they may prove the Instruments of, and Passage to an Happiness without End or Interruption. Though *no Chastening for the present seemeth to be joyous but grievous*, yet We know that it *afterwards yieldeth the peaceable Fruit of Righteousness to them that are exercised thereby* ; and We sincerely pray, that whatever may be our outward Trials, our inward Exercise may be  
Righteousness

Righteousness and Devotion. But with this principal Regard to our supreme Concern, We presume likewise to implore thy Mercy in the Relief and Support of those Troubles, which attend the Passage towards it. Thou knowest the Infirmities of our Nature, that it is little, which We can endure, though it is much that We deserve; and that continued or intense Pain is in itself more terrible to us than even the Prospect of our Dissolution. No outward Advantages can alleviate it, nor even a good Conscience remove it; but to thee only We can apply for the sure Alleviation or Removal of it. To thee therefore We do apply for the Relief of this our much-afflicted *Brother*; beseeching thee to ease *his* Pains and to restore *his* Health, Grant *him* a comfortable Intermiſſion, and a speedy Conclusion of these *his* grievous Sorrows. Refresh *his* Spirits; lighten *his* Sufferings; pardon *his* Sins; and bring *him* safely through this Vale of Tears to the Enjoyment of thy happy and glorious Presence, for the Sake and through the Merits of thy Son, our Saviour Jesus Christ.

*For one whose Pain is abated.*

O Gracious God, whose Compassion is greater than our Patience, and whose  
K Vengeanc



130 *Prayers for Visitation of the Sick.*

Vengeance less than our Iniquities ; who hast left us no Refuge but Devotion in our severest Pains, and whose Ears are ever open to our Prayers ; make us as ready to acknowledge thy Mercy in relieving us, as to implore Relief in our Distress ; and accept our humblest Tribute of Thanks and Praise for that Interval of Ease and Refreshment, which Thou hast granted to this thy Servant from *his* late great Misery. Continue, We beseech thee, and confirm, and compleat this Mercy, till it end in a perfect Recovery of *his* Health and Strength. Grant that the Joy, which Nature inspires on a sudden Release from painful Sensations, may lead *him* and us to that farther Joy, which Reason dictates, and Religion confirms ; that it may teach us to be more thankful for the many Days of Ease and Comfort, which by thy Mercy We enjoy ; and to look forward to that uninterrupted Scene of Pleasure and Delight, Which by thy Promise We are taught to hope for. Prepare us for that Scene by an entire Resignation of ourselves in all Events to thy good Providence, and by a devotional Improvement of every Dispensation, which Thou shalt think fit to send on us in our Passage towards it. Give us Patience under Sufferings, and Gratitude in the Removal of them, and in both a  
true

true Application of Heart to thee and thy Service. Quicken these Graces in this thy Servant at this Time, and in us at all Times, that We may in Health prepare for the Visitation of Sicknefs, and in Sicknefs for the Enjoyment of Health; and in each intermediate Interval may thankfully apply each Degree of Ease and Refreshment to the Improvement of our Souls, and the Acknowledgment of thy Mercy. And bring us safely, we pray thee, by such Steps as thy Providence shall see fit, to the Attainment of final and perfect Happiness, through the Merits of our Saviour Jesus Christ.

*For one that has a noisome Disease.*

O Lord, who hast disposed us by Nature, and commanded us by Precept, to love one another, to supply each Others Wants, and to relieve each Others Distresses; Grant that We may ever be ready to discharge these Offices, and may not be tempted to decline to give our Assistance for those very Reasons for which it is most wanted. Accept our Services, and hear our Prayers for this our distressed Neighbour. Relieve the Calamities of *his* Body and the Distresses of *his* Soul, and restore

132 *Prayers for Visitation of the Sick.*

*him* to a more comfortable Enjoyment of this World, that *He* may live to make a better Preparation for another. Enable *him* to endure these Calamities, which cannot last long; and to prevent those, for which there is no Relief. And as Thou instructest us by our Senses, and hast subjected this corruptible Part of us to Diseases, which Piety cannot prevent, nor Wealth remove, teach us to submit to them with dutiful Patience, as to other Trials; and to esteem it no great Condescension to lend our best Help to alleviate such Distress as We are all equally subject to. Teach us rather to make it the Occasion of contemplating and gratefully acknowledging that great Privilege, which Thou hast proposed to our Hopes, in the Promise of the Resurrection of our Bodies; when this diseased Part of us shall be restored to us pure and immortal, free from a Possibility of Ruin or Corruption. Enable us by this glorious Prospect patiently to endure all the Inconveniences of our Passage towards it, and resignedly to bear the severest Sufferings, which Nature unavoidably exposes us to, and which Art cannot always relieve. Let an happy End of all our Miseries be our supporting Hope, and the Discharge of the Conditions of it be our constant Care; and bring us all safely



ly through this Scene of Sorrows, and Vale of Tears, to that Happiness, which is as much beyond our Comprehension as our Deserts; and which Thou hast promised to all faithful Christians, through the Merits of our Saviour Jesus Christ.

*For one that has an infectious Disease:*

**B**lessed Lord, who hast given us such a Nature, and placed us in such a Station, as should keep us in a constant Dependence on thy Providence; Grant that the Infirmities of the one, and the Casualties of the other, may ever have that happy Effect; and that by bringing us to an entire Trust in thee, thy severest Judgments may prove real Blessings to us. Make us mindful that We are subject not only to the gradual Decays of our Constitution, to the intended Violences of the Wicked, and to unforeseen external Accidents, but likewise to the Seeds of acute and violent Diseases lodged within us, which are speedily kindled by Others, or easily communicated to them. Let a Remembrance of this fix in us a Sense of our Frailty, and of our Obligations, that We may endeavour to be useful to others, whilst We live, and accepted by thee when We die. Make us thankful

134 *Prayers for Visitation of the Sick.*

that We are not frequently visited with these fore Distempers, and make us industrious to administer all the Assistance under these afflictive Cases, which We should desire ourselves, if We were in the like Condition. Have Mercy, we beseech thee, on this thy Servant in this sudden Alteration of *his* State, and perilous Progress of *his* Disease. Grant that *He* may safely pass through it *himself*, and, if it seem good unto thee, grant that *He* may not be the Instrument of communicating the like Degree of Danger to others. Preserve *his* Understanding, relieve *his* Pains, support *his* Spirits, and give *him* as safe and speedy a Passage through *his* Distemper, as the Nature of it will admit, and as thy Wisdom shall see proper. And in the mean Time give *him* and us an entire Resignation to thy blessed Will, and a sincere Disposition to improve every Event to thy Honour, and our own Salvation, through our Saviour Jesus Christ.

*For a Family under Inoculation.*

**B**lessed Lord, who in Judgment hast subjected our Bodies to many acute Diseases, and in Mercy hast afforded us many salutary Remedies against them, by both to awaken in us a due Dependance on thee;

thee ; We earnestly desire to improve in this our bounden Duty towards thee, and to consider every human Help as an Instrument under thy Divine Direction. In this sincere Belief and Persuasion, We presume to implore thy Blessing on the Means which We are now using for the Preservation of this *Family* from the usual Perils attending one of the sorest Diseases to which our Nature is liable. We have administered the best Assistance, which a Sense of Duty, and a Desire of *their* Welfare could suggest, with a sincere Trust in thy Providence and Hope in thy Mercy, and do devoutly sue unto thee for an happy Event of this Undertaking. Deliver *them*, we beseech thee, from all real Danger in their Passage through it ; and if it seem good unto thee, preserve *them* from the Appearance, and us from the Apprehension of it. Prepare us for this Mercy by an entire Resignation to thy Will ; Guard us both against Presumption and Distrust ; and grant that *they* and We may live to rejoyce together in our Success, and to praise thy Holy Name for this with thy many other Blessings towards us. Above all, give us all a due Sense of the Use of Life, that our other Views, in our Endeavours of preserving it, may be subordinate to that which ought to be the great End of



136 *Prayers for Visitation of the Sick.*

it. Whilst therefore We recommend to thy particular Protection in *their* Bodily Estate *those* whose Health and Welfare do at this Time engage our more immediate Care and Thoughts, We beg likewise for the same favourable Mercy to *their* Souls; that *They* may serve thee with their future Strength, may grow in Grace as *they* advance in Years, and may hereafter, by the faithful Discharge of *their* Duty, become useful both to *themselves* and to the World. These Mercies We presume to ask only for the Sake and through the Merits of thy Son our Saviour Jesus Christ.

*For one that wants Sleep.*

O Almighty God, without whose daily Help We could no more continue in Being, than We could have come into it without thy Power; We desire to receive not only submissively, but thankfully, even every Calamity, which reminds us of our Dependance on thy Providence, and calls us to the Acknowledgment of it and Application to it. In every Interruption of our Health, or of the Means of preserving or restoring it, We see the Importance of those Blessings, which by thy Bounty We enjoy constantly, and are therefore apt too little

to

to regard. By this Instance of our *Brother's* Sufferings We learn to distinguish and to value the Comfort of that natural Refreshment, which is usually afforded each Night to our wearied Limbs and Spirits. We desire to compassionate *his* Want of this Comfort, and to implore the Return of it for *him*, whose Strength is more wasted by *his* Sickness than it would be by Labour, and who is now deprived of this Method of recruiting it, when *his* Case seems most to need it. *Thou holdest his Eyes waking; He is so feeble that He cannot speak his own Distress, but must sink under the Continuance of this Complaint, and be disabled from all Acts of Duty as well as of Enjoyment. Accept our Devotion in our Desire of speaking for him. Bless our Prayers, which Thou seest proceed from our Hearts, and assist them that they may reach the Ears of thy Mercy. Grant him such Rest and Repose as may support his Spirits, and restore his Strength, and bring him again both to a Capacity and Disposition to praise and serve thee his Maker and Preserver. In the mean Time let not his Mind be restless, though his Body be so, but let him endeavour to compose his Spirits, and bear his Affliction by a dutiful Submission to thy Providence; and bless his Resignation, We beseech thee,*  
with

136 *Prayers for Visitation of the Sick.*

it. Whilst therefore We recommend to thy particular Protection in *their* Bodily Estate *those* whose Health and Welfare do at this Time engage our more immediate Care and Thoughts, We beg likewise for the same favourable Mercy to *their* Souls; that *They* may serve thee with their future Strength, may grow in Grace as *they* advance in Years, and may hereafter, by the faithful Discharge of *their* Duty, become useful both to *themselves* and to the World. These Mercies We presume to ask only for the Sake and through the Merits of thy Son our Saviour Jesus Christ.

*For one that wants Sleep.*

O Almighty God, without whose daily Help We could no more continue in Being, than We could have come into it without thy Power; We desire to receive not only submissively, but thankfully, even every Calamity, which reminds us of our Dependance on thy Providence, and calls us to the Acknowledgment of it and Application to it. In every Interruption of our Health, or of the Means of preserving or restoring it, We see the Importance of those Blessings, which by thy Bounty We enjoy constantly, and are therefore apt too little



to regard. By this Instance of our *Brother's* Sufferings We learn to distinguish and to value the Comfort of that natural Refreshment, which is usually afforded each Night to our wearied Limbs and Spirits. We desire to compassionate *his* Want of this Comfort, and to implore the Return of it for *him*, whose Strength is more wasted by *his* Sickness than it would be by Labour, and who is now deprived of this Method of recruiting it, when *his* Case seems most to need it. *Thou holdest his Eyes waking; He is so feeble that He cannot speak his own Distress*, but must sink under the Continuance of this Complaint, and be disabled from all Acts of Duty as well as of Enjoyment. Accept our Devotion in our Desire of speaking for *him*. Bless our Prayers, which Thou seest proceed from our Hearts, and assist them that they may reach the Ears of thy Mercy. Grant *him* such Rest and Repose as may support *his* Spirits, and restore *his* Strength, and bring *him* again both to a Capacity and Disposition to praise and serve thee *his* Maker and Preserver. In the mean Time let not *his* Mind be restless, though *his* Body be so, but let *him* endeavour to compose *his* Spirits, and bear *his* Affliction by a dutiful Submission to thy Providence; and bless *his* Resignation, We beseech thee,  
with

138 *Prayers for Visitation of the Sick.*

with a Removal of this Trial of it. Grant *him* a comfortable Rest here, and bring *him* in thy good Time to eternal Rest hereafter, through our Lord Jesus Christ.

*For one that is in Danger through excessive Sleep.*

O God, who see'st and design'st Events, which lie beyond the Reach of our Discernment, and often intend'st Mercy, when We are most apprehensive of thy avenging Judgment; pity, We beseech thee, the Ignorance and pardon the Errors of our best-meant Services. Accept our Prayers for this thy Servant, who is so little able to attend to them *himself*, and grant that this deep Sleep, which We fear may signify or produce ill Effects, may prove indeed the Means of *his* Refreshment and Recovery. Make us sensible in the mean Time of the Advantage attending *his* particular Case, in that *He* is free from any acute Pains, and the many heavy Complaints which follow upon a Want of Rest. An easy Departure, without Torture or Agony, is, We confess, very desirable to our frail Nature. Yet if it seem good unto thee, defer, We pray thee, at this Time this Method of Mercy, and restore *him* to *himself* and

and to *his* Friends. Let not this Emblem of Death lead to the real State itself, but awaken *him* to the Enjoyment of Life and to the Discharge of Duty. Let the Incapacity of *his* present Condition remind us now, and be the Means of reminding *him* hereafter, of the Necessity of devoting ourselves to thee in the Time of Health and Strength, when We are sound in Mind and Body; that We may at all Times be secure of thy Favour, and may be entitled to thy Mercy, even when We are not able to ask it. Hear our Prayers for *him*, and hear the Prayers of our Friends for us, when our Distress shall need them, and their Charity shall offer them, in the Name and for the Sake of our Saviour Jesus Christ.

*For one whose Indisposition is owing to the Misbehaviour of Others.*

O Gracious God, who callest us to thyself, and to a Dependance on thee, by many sore Afflictions as well as many undeserved Blessings, and permittest us not to choose the Kind or Method of our Trial; We desire to resign ourselves in all Things to thy wise Disposol, that We may endeavour to render those Events profitable to us, which are least agreeable. Have Pity, We beseech



beseech thee, on this thy Servant, and grant *him* Support under Trouble and Deliverance from it. Comfort *him* with this Reflection, that *his* Sorrows are not so much owing to *his* own Misconduct as to that of Others; and grant that a speedy Amendment of those, for whom and by whom *He* is afflicted, may contribute to *his* speedy Recovery and Delight. As Thou art pleased to make the Misbehaviour of thy Creatures instrumental to the Purposes of thy good Providence, assist us in making it instrumental to our own Improvement; that We may more strongly detest that Iniquity, which is attended by such unhappy Effects; and may more firmly resolve on the Pursuit of Virtue as yielding a Satisfaction, which no Fault or Folly of Others can deprive us of. Grant that by these Reflections, and the wise and just Application of them, the Peace and Health of this thy Servant may be restored; that *his* Mind may be composed and *his* Bodily Complaints relieved; and the Welfare of Both may be established by Resignation to thy Will, and Trust in thy Favour. Grant, if it seem good unto thee, that *He* may live to see an happy End of all *his* Troubles in this World; or at all Events bring *him* in thy good Time to a joyful Conclusion of them in the next, through the Merits of our Saviour Jesus Christ.

*For*

*For one whose Indisposition is owing to his own Misbehaviour.*

O Gracious God, who in the Exercise of thy Providence hast not only appointed Sorrow, and Trouble, and Sicknes, and Death, to be the general Punishment of the Sins of Mankind, but dost often enable them to discern their particular Sin in their Sufferings, by making their very Transgressions to be productive of immediate Calamities ; Grant, We beseech thee, that this thy Servant may perceive and acknowledge this to be the Case of *his* present Affliction. Make *him* confess with due Contrition, that *He* mistook the Path of Pleasure and Comfort, when *He* deviated from thy Commandments ; and make *him* apply to the only remaining Refuge and Support in an immediate and lasting Return to them. Give *him* the Grace and Goodness to acknowledge thy Mercy in this Dispensation of thy Justice, in awakening *Him* by these Sufferings, before it be too late, and making this temporal Punishment the Means of warning *him* to avoid that which is eternal. Let the aggravated Distress which *He* feels in this Calamity, in the Pain itself, and in having been the Occasion of bringing it on  
*himself*

142 *Prayers for Visitation of the Sick.*

*himself*, remind *him* how infinitely more severely the same Reflection will torture those, who are in the final State of Misery without any Degree of Hope; and make *him* resolve to spend the Remainder of *his* Days in endeavouring to escape that dreadful Condition. Grant that the Hope of thy Favour may be the Motive, and a Regard to thy Will the Rule of every future Action of *his* Life; and raise *him* up again, We pray thee, to testify the Sincerity of *his* present good Resolution by the Fruits of an holy and exemplary Life. Grant that *He* may experience the Pleasures of true Piety, as *He* has the Miseries of Disobedience; and that this happy Change may redound to thy Glory and *his* everlasting Salvation, through our Lord and Saviour Jesus Christ.

*For one that is patient under Illness.*

O God, who hast taught us by the Defects of our Nature, as well as by the Excellency of our Religion, to have Regard to Each Other, and to be concerned for the Welfare of our suffering Brethren; We desire to express our sincerest Wishes and Prayers for the Recovery of this thy afflicted Servant. We feel not *his* Afflictions with the less Concern, because *He* expresses not  
vehe-



vehemently the Acuteness of them, but bears them with a dutiful Resignation *Himself*. Blessed be thy Name that, in the Language of thy holy Word, *He accepteth the Punishment of his Iniquity*, sustaineth the Correction due to *his* Offences with an holy and pious Resolution, and is prepared to submit to the farther Dispensations of thy blessed Will. We beseech thee in Mercy to bring *his* present Trial to an happy and speedy Conclusion, and to continue thy Grace to *him*, that *He* may preserve the same Evenness of Temper in a more comfortable Station, and may be as moderate in Enjoyments as patient under Sufferings. Give us Grace to imitate the same Calmness and Resignation, whenever thy Providence shall call us to the same Trials, and let us quicken our Services and Endeavours on *his* Behalf, who so tenderly and gratefully receives them. Grant that *his* present Resignation may prepare *him* for, and be attended by every other Virtue which Thou requirest in *him*; and reward it, if it seem good unto thee, with a longer and more comfortable Continuance in this World; or with a Translation to that happier State, where Patience will be no longer wanted; but where *He* shall enjoy uninterrupted Felicity in thy glorious Presence,

Presence, through the Merits and Mediation of our Saviour Jesus Christ.

*For one that is fretful to Attendants.*

O Gracious God, who hast taught us that We are in a State of Trial, and hast proved it to us equally by the Use of the Comforts which attend our Health, and of the Distresses which oppress us under Indisposition ; Give us Grace to shew our Sense of this Doctrine by such Behaviour under each of these Conditions, as is suitable to our Belief of this Probation. Make us, who enjoy Soundness and Strength of Body, thankful for those Blessings, and temperate in the Enjoyment of them ; and make this thy Servant, who is now afflicted with Sickness, resigned in *his* Condition and patient under *his* sufferings. Cause *him* to reflect this is now the proper Trial and Expression of *his* Duty ; that it is the principal Virtue, which *his* present Circumstances require ; and almost the only one ; which *his* growing Infirmities permit *him* to practice. And since *his* Patience, though enjoined and accepted by thee, yet does not extend to thee ; since it cannot be profitable to *his* God, yet cannot but be so to *himself* and *his* Friends

Friends, make *him* consider *his* tender Conduct towards them, as the proper Method of testifying *his* dutiful Resignation to thee. Make *him* shew *his* Contentment by an habitual Readiness to comply with Directions, and to acknowledge the good Offices done for *him*. Let *his* kind Acceptance of the Endeavours of Assistance make the Labours and Services of this Sort less uncomfortable. Teach *him* to suppress the first Motions of groundless Resentment, to suspect the Infirmities of a painful Body, and wearied Spirits, and gratefully to confess and apply the friendly Offers of Attendance and Support. Pardon every faulty Degree of Impatience, which may have appeared in *him* and dispose and enable *him* to correct it for the future. Incline us likewise on our Part to make Allowances for Infirmities, which We soon may feel; to be as unwilling to take as to give just Cause of Exception; that by mutual Charity and Tenderneſs We may relieve and lighten those Sorrows which We cannot prevent or remove. And accept, We beseech thee, our sincere and united Prayers for thy Assistance in relieving and removing that Sickness, which now occasions them. Hear us, O Lord, for the Sake of our Saviour Jesus Christ.



*For one that is fearful of Death.*

**O** God, the Author of our Being and of our Faculties, who for wise and good Ends hast implanted in our Nature a Desire of Life, and hast not left us without rational Causes of the Terror of Death ; Give us Grace to carry both to that Degree, and that only, which thy Providence intended, and thy gracious Revelation through Christ has allowed. Let Resignation to thy wise Disposal in all Events be our first Principle and Practice ; Let our Improvement in Piety and Virtue cut off all Apprehensions from thy Vengeance, and let the firm Belief and Expectation of thy gracious Promises in another Life, exalt our Hopes, and even lead us to look on the Exchange as highly desirable. But if Nature prevails, and unavoidable Terrors press on us, if former Provocations and present Imperfections discompose our Mind, and lessen the Comfort of that glorious Prospect ; if Affection for the Persons and Regard to the Welfare of Survivors tie down our Thoughts and Wishes to Continuance upon this Earth, pardon then, We beseech thee, each Fault, and pity each Infirmary in our Composition, which inclines us to any immoderate Fondness for this World. Suffer us not to contract any  
real

real Guilt in this Matter, nor to disturb ourselves with that which is merely imaginary. Let us not be forwarded to censure others, nor even to blame ourselves, for Fears of this Kind; lest We mistake Indisposition for Disobedience, and charge those Apprehensions as criminal, which may have much that is excusable, and somewhat that is commendable in the Cause of them. Teach us to reject with Abhorrence every Inclination which would oppose itself to thy blessed Will, and to endeavour to rise above and conquer all Desires that would delay our best Happiness, and if the *Spirit be thus willing*, We implore and hope for thy Mercy, though *the Flesh* continue weak. Yet, if it seem good unto thee, Deliver us not only from the Fault but from the Uneasiness attending too strong a Fear of Death. In particular, We pray thee to relieve the Apprehensions and support the Spirits of this thy Servant. Give *him* an holy and entire Confidence in thy Goodness. Pardon *his* Sins that Death may lose its Sting; and when the rational Grounds of the Fear of it are removed, remove or abate those which are merely natural. Make it *his* constant Care to be prepared for thy Mercy, whether in Life or Death, that *He* may neither despair of the one, nor tremble at

148 *Prayers for Visitation of the Sick.*

the other; but may resign *himself* with Composure to thy Disposal in a well-grounded Hope of final Happiness, through the Merits and Mediation of Jesus Christ our Lord and Saviour.

*For one that is impatient for Death.*

O God, in whose Hands our Time is, and in whose Disposal We should wish it to be; Give us Grace in this, and in all other Particulars, to conform ourselves to thy Holy Will, and to choose Life or Death, as Thou shalt see fit to choose it for us. Suffer not any Impatience to disgrace our Faith or Virtue, or to prevent that Sense of Duty, which Sufferings should particularly inculcate. Give this thy Servant, whom Thou hast called to partake of Sufferings, a Degree of Resignation suitable to the Condition in which Thou hast placed *him*. Make *him* more solicitous that they may at length have a secure and happy End, than that the End be hastned before the appointed Purposes are answered, for which thy Providence afflicted *him*. Make *him* remember that thy Mercy will not fail to proportion *his* Strength to *his* Trial; and direct *him* to look to the Author and Finisher of *his* Faith, who was *himself* made perfect through Sufferings,



ferings, and who will support those who imitate *his* Pattern. Let the Thought of appearing at thy Tribunal after *his* Departure hence, make *him* stand in Awe of that solemn Exchange, and desirous rather of farther Time for better Preparation, than uneasy to be removed from *his* present Station with *his* present imperfect Attainments. Teach *him* to serve thee by passive, if *He* cannot by active Virtue, and to shew by *his* Behaviour the Influence of thy rational Religion, beyond the Power of Philosophy or of Superstition. Teach *him* to apply *himself* to Devotion, to divert thereby *his* Thoughts, alleviate *his* Pains, and make them the Means of preventing such as will never end. Grant that a Trust in thee may be *his* firm Support, and a Desire of thy Promises *his* constant Aim, and that *He* may be content to wait for such unmerited Rewards, till thy Mercy shall think fit to call *him* from hence, through Jesus Christ our Lord.

*For one that has attempted to lay violent  
Hands upon himself.*

**O** Almighty God, whose great Prerogative it is to kill and to make alive, who only hast Authority to perform the former,

150 *Prayers for Visitation of the Sick.*

and Power to effect the latter; Give us a just, that is, a deep and practical Sense of this thy Right of Dominion over us, and this thy gracious Exercise of it; that both with Regard to the Enjoyment of Life, and the Continuance of it, We may resign ourselves absolutely to thy wise Disposal. In particular, grant, we beseech thee, this Sense of Duty to thy Servant here present, whose fatal Miscarriage We meet to deplore, and whose happy Deliverance from it We desire to improve. Thou, O God, who art the God of Life, art the Judge of Hearts, and alone knowest the Degree of Guilt, which has occasioned an Action in itself so plainly repugnant to Nature, to Reason, and to thy gracious Revelation. If any latent Disbelief of thy Providence has occasioned this dreadful Attempt upon *himself*, awaken *him* to the numberless Proofs, which surround *him*, of thy Creation and continual Preservation of *him*. Convince *him* that in thee alone We live, and move, and have our Being, and that without thy constant Support We should fall into our first Nothing. Or if an habitual Neglect and Disregard of thee, and of *his* Obligations to thee, have been the Means of leading *him* to this highest Act of Disobedience, excite in *him* then a just Horror on the Review of *his* extreme Guilt  
and

and Danger, and of the fatal Progress of thoughtless Sin and Wickedness. If the Violence of ungoverned Passions has over-set *him*, if Impatience under Misfortunes has led to this self-destroying Scheme, as a Remedy and Refuge from them, contrary to *his* own better Judgment in his calmer Hours, let *him* now reflect on the Heinousness of such Impiety, such a daring Offence against *his* own Belief of the Superintendence of thy Divine Majesty. Teach *him* the Duty and the Desirableness of submitting *himself* in all Things to thy holy Will, of bearing contentedly *his* present Troubles, of improving them to the Purposes of true Piety, and of leaving the End of them to thy Wisdom and Mercy. Or if Distemper has occasioned or heightened *his* Passions, if the Act of Violence intended against *himself* was wholly, or partly, the involuntary Effect of Frenzy, restore *him* then, we beseech thee, to a sounder State of Mind and Body; and with the Return of *his* Health and Understanding, raise *him* to an earnest Sense of *his* entire Dependence on thee for Protection in this Life, and for every comfortable Hope in the next. Give *him* Strength to bear *his* present Afflictions, and Piety to improve them, till Thou shalt think fit to remove them from *him*, or *him* from them.



Let this very Thought of their short Continuance, and their happy Conclusion, excite *his* thankful Devotion as well as patient Resignation ; and through thy infinite Mercy bring *him* securely, even after this perilous Step both to *his* Soul and Body, to sincere Virtue during *his* Continuance in this State of *his* Probation, and to everlasting Happiness after it, through the Merits and Mediation of our Saviour Jesus Christ.

*For the same, if He be sensible of his Sin.*

**O** Gracious God, by whose Mercy alone We are all Living, and by whose peculiar Mercy this thy Servant is still able to offer up *his* Praises and Supplications to thee ; Confirm, We beseech thee, *his* present Sense of this thy undeserved Mercy towards *him*, and grant that *He* may ever retain a just Conviction and Remembrance of that which *He* now freely and humbly acknowledges, *his* Iniquity, and thy wonderful Preservation of *him*. How near has *He* been, by *his* own Act, to *his* own final Ruin ! Had not thy unmerited Mercy interposed, *He* had now been involved in Destruction beyond Redemption, by Means of a Sin, which had cut off the Opportunity and Possibility of Repentance. Strengthen the  
Horror

Horror and Contrition, which *He* now conceives on this Reflection, that it may enhance the Value of this farther Space of Improvement, and may prove a Guard against that Indifference too prevailing among those, who have never so heinously offended thee. Let *his* natural Desire of Preservation and Happiness shew *him* the Degree of *his* former Guilt, and be the Security of *his* future Conduct. Let the Dictates of *his* Reason, as illustrating *his* Dependence on thy Power which made *him*, and the Duty of going through those farther Services, for which Thou mayst intend *him*, confirm *his* Resolution of resigning *himself* in every Instance to thy wise Disposal, and of serving thee truly both in active and passive Virtues. Let the general Prohibition, in thy holy Word, of all Sorts of Murder, with the particular Precepts of Patience and Resignation under Misfortunes, as coming from thy providential Disposition, touch *his* Heart with a fearful Apprehension of *his* Sin and Danger in *his* late Attempt on *his* own Life. Let the Concern and Pain, which *He* sees *He* has brought on Others, by this Offer of Violence to *himself*, shew the greater Misery that They had been involved in, if thy preventing Mercy had not at this Time saved *him*, and granted *him* a farther Opportunity of  
repenting

repenting of *his* Sins, and testifying a sincere Obedience. Grant that this may add to *his* Care for *his* own Welfare, and make *him* more zealous to approve *his* Gratitude and Duty to thee for thy gracious Deliverance, and his Regard to them for their thankful Acceptance of it. Give *him* Sincerity of Heart in *his* Expressions of Repentance for this, and all other *his* Offences; and accept it for the Merits of *his* Saviour. Make *him* to consider *his* Life as now repeatedly given, not only without *his* original Desert, but against *his* express Provocations; and make *him* to dedicate it with a suitable Zeal to thy Service. Enable *him* to bear the Shame which *He* has brought on *himself*, and any other Misfortunes which thy Providence may bring on *him*, with a Christian Spirit; and make *him* desirous to profess that thy Glory shall be *his* sole Aim, and thy Will the sole Rule of *his* Actions hereafter. Teach *him* to guard against Impatience as a principal Snare of the Tempter, and to suppress every Wish of being released from *his* Troubles before the appointed Time of thy Providence. Enable *him* to convert the Temptation into an Admonition of preparing for that great Change; and assist *him*, We beseech thee, in this Preparation by the Grace of thy Holy Spirit,  
and



*Prayers for Visitation of the Sick.* 155  
and through the Merits of thy Holy Son,  
Jesus Christ our Lord.

*For one that is eminently good.*

**B**lessed Lord, who hast appointed Suffering as the just Punishment of Sin, and hast not exempted thy best Servants from all Share of that Suffering, as not being exempt from all Degree of Offence; but *chastisest those whom Thou lovest, and scourgest those whom Thou wilt receive*, granting them hereby gracious Remembrances of their State and Duty; Give thy Grace to this thy Servant, whom Thou hast now called to partake of thy Discipline. Whilst *He* is conscious that *He* deserves whatever Thou inflictest here, permit *him* to remember with Satisfaction, that it has been *his* constant Care to guard against that heavy Vengeance that Thou hast threatened hereafter. Give *him* the Grace of Humility, and the Comfort of a good Conscience, that through the Help of both *He* may continue to make even this Affliction the Means of improving *his* Virtues, correcting *his* Imperfections, and enhancing *his* future Reward. Grant that the Conclusion of *his* Life, as well as the Course of it, may shine forth to thy Glory, to *his* Security, and to the Encouragement

agement of all others, who aim at the right Path. Confirm *his* former good Purposes, and refresh *his* Soul with the joyful Consolation, that those Purposes in the Time of Health and Strength have been improved into real good Deeds. Let the Prospect of Reward be a present Joy to *him*, and the Remembrance of *his* Saviour's Promises remind *him* of his secure though unmerited Title to everlasting Bliss. And may that Bliss be *his* and our final Portion, for the Sake of the same our Saviour Jesus Christ!

*For one that is eminently wicked.*

**B**lessed Lord, Just and Righteous, how shall Sinners, corrupt and miserable, dare to approach thee for the Pardon of their Sins; the least of which are committed against thy infinite Majesty and our own infinite Obligations! We are by Nature disposed to Evil, and have heightened this Disposition by a ready Compliance with many evil Suggestions and Temptations. And though the Hope of thy Mercy by the Light of Reason, and the Promise of it by thy Revelation through Christ, upon our sincere Return to and Continuance in Obedience, have encouraged us to sue for Forgiveness in the appointed Method, and to  
trust

trust in the Merits of our Saviour on the Condition of our own Righteousness, yet with what Degree of Comfort can We now apply to thee for this our distressed *Brother*, who has so entirely neglected and so repeatedly violated that necessary Condition of Acceptance? *His* Offences have been of the worst Kind and the highest Degree, various in Number and publick in the Nature of them; aggravated with many peculiar Circumstances, and repeated against *his* own better Knowledge. We desire to look on them in the most charitable Light that Reason and Revelation will allow, but We know by that Instruction, that our Charity is best shewn in endeavouring to bring *him* to a due Sense of the Heinousness of *his* Transgressions. Strike *him*, O Lord, with the deepest Degree of Sorrow and Contrition that does not end in Despair, with the strongest Indignation against *his* Sins that does not exclude all Hopes of Remedy. We know that no Offences are absolute beyond the Reach of thy Mercy, and this is our only Consolation in *his* Case; but We know that many prevent the Exercise of it, and that any will forfeit it, which are not followed by timely and true Repentance. O give *him* Repentance proportionable to the great Degree of *his* Wickedness



158 *Prayers for Visitation of the Sick.*

ness. Let *his* Mind be ever full of those high and heinous Provocations of thy Divine Majesty which *He* has been guilty of, and of thy astonishing Mercy in having hitherto respited *his* Punishment. We pray that the remaining Part of *his* Life may be spent in reversing, and as far as in *him* lies, atoning for the former. Cause *Him* to remember, that as there is no Promise of Acceptance without actual Amendment, so no Amendment in *his* decaying Years can ballance the active Rebellion and Wickedness of *his* earlier Days, but that thy undeserved Mercy through Christ is *his* only Refuge. Shouldst Thou now turn thy Face from *him*, and reject *his* Supplications, We could not but acknowledge the Justice of thy Dealings; but for the Sake of the all-sufficient Merits of thy Son, turn to *him*, We beseech thee, and turn *him* to thee: that Thou mayst be glorified in the Conversion of so eminent a Sinner, and *He* may finally be secure of Salvation after the many Perils of it, which *He* has willfully passed through. All this we ask on the only Ground on which We can expect it, the meritorious Satisfaction of our Saviour Jesus Christ.

*For*

*For one that is in Prison for Debt.*

**O** Righteous and Merciful God, who hast taught us to imitate thy moral Attributes, and to exercise Righteousness and Mercy towards each other; Grant that whether We want the Assistance of our Brethren, or are able to communicate it to them in their Wants, We may equally be disposed to discharge our proper Part, and to do as We would equitably desire to be dealt with in the same Case. Have Pity, We beseech thee, and cause us to have Pity, on the distressed State of this thy Servant; whether *his* Misbehaviour, or Misfortune, or Both may have brought *him* to it. Grant *him* Relief and Support under *his* Calamity; and if Thou seekest fit, a speedy Deliverance from it. Prepare *him* for this Mercy by bringing *him* to a right State of Mind, suited to *his* present unhappy Condition, Make *him* look back on the Causes which have led to it, and give *him* a true Contrition of Heart, for every blameable Step on his own Part, which may have contributed to it. Grant that He may not here be farther corrupted, but may the more detest all Iniquity, the more *He* sees of it. In particular, possess *him* with a sincere Love of Justice,  
and

160 *Prayers for Visitation of the Sick.*

and a Desire of making the utmost Satisfaction, that is possible, to those whom *his* Faults or Follies have injured; or whom *He* may unavoidably or undesignedly have wronged. Subdue *his* Resentment against those, who by such severe Methods have endeavoured to do themselves Justice; and grant that *his* present Sorrows may be instrumental to work in *him* a sincere Repentance for *his* past Offences, and an earnest Resolution of future Piety and Obedience. And when *He* is thus qualified for a better Use of Liberty, grant that *He* may find Favour with those on whom *his* Enlargement depends; that they may hearken to all reasonable Proposals, and being touched with a Sense of *his* present Misery, may be willing to release *him* from it. And give *him* a grateful Sense of the Goodness of thy Providence in *his* Release, and of the beneficent Instruments of it; that *He* may sincerely resolve, and may be enabled to make good *his* Resolution, to fulfil faithfully all future Obligations to God and Man. Hear us, We beseech thee, for the Sake of our Saviour, Jesus Christ.

*For*



*For one that is in Prison for a supposed Crime.*

**O** Merciful God, who hast taught us to look on each miserable Person as an Object of our Compassion, by whatever Means his Misery is brought on him ; and hast farther taught us to look on Guilt as in itself the greatest of all Evils, We desire to testify our compassionate Regard to the distressed State of this our unhappy *Brother*. We pray that *his* present sorrowful Condition may have a good Effect on the State of *his* Mind, and may lead thereby to a comfortable Release in this World, or to perfect Peace and Happiness in the next. Grant that *his* own Conscience, which is to *him* beyond the Force of all Witnesses may work with *him* according to the Truth of *his* Case ; and may bring *him* to sincere Repentance for that particular Iniquity laid to *his* Charge, if *He* knows *himself* guilty of it ; or if *He* be not, yet for the other Iniquities and Scandals of *his* Life, which have brought *him* under this Imputation. Grant that *He* may receive *his* present Sufferings as the just Reward of *his* general or particular Offences, and may improve them into Occasions of Holy Resolutions and fervent  
M Purposes

162 *Prayers for Visitation of the Sick.*

Purposes of Amendment. Raise in *him* a true Resentment and Indignation against all wilful Disobedience to thee *his* Maker, and cause the Sense of *his* past Errors and Wickednesses to be the stronger Guard against the present or future Temptations to farther evil Practices. Make *him* decline all unnecessary Occasions of mixing in evil Society; or if that cannot be avoided, make *him* the more cautious and watchful against the ill Effects of it. Above all, grant that *He* may not add Sin to Sin; that *He* may not be farther corrupted in this Place; that *He* may not either learn or be confirmed in any wicked Practice by the Counsels or Patterns of those with whom *He* is confined. But give *him* a sincere Desire to serve thee for the Time to come, an open Resolution to profess this Desire against all Discouragements, and Strength of Heart to fulfil this Resolution, by the Assistance of thy Holy Spirit, and through the Merits of thy Holy Son, Jesus Christ our Lord.

*For Prisoners before or after Trial.*

O Almighty God, whose Nature is infinite, and Presence universal, who seest these Scenes of Sin and Misery, where disobedient Creatures have reduced themselves

selves to Distress, and by forfeiting thy Favour have cut off the only Support of all their Affliction; Vouchsafe, We beseech thee, to lend a gracious Ear to the Prayers, which even here We offer up to thy Divine Majesty; and incline all those who so much need thy Favour, in each Instance of thy forgiving Mercy, thy assisting Grace, and thy protecting Care, to join with Sincerity and Fervency in these our Supplications. And though they be unworthy to offer up any Petitions to thy Divine Majesty and Purity, and are deservedly punished, *because they have sinned against thee, yet if they pray sincerely to thee, and confess thy Name, and turn from their Sin, when thou afflictest them, then hear thou from Heaven thy Dwelling-Place, and forgive the Sin of thy Servants, and of thy People, that thou mayst teach them the good Way, wherein they should walk. What Prayer and Supplication soever be made by any Man, or by all thy People, which shall know every Man the Plague of his own Heart, and spread forth his Hands towards thee, then hear thou in Heaven thy Dwelling-Place, and forgive, and do, and give to every Man according to his Ways, whose Heart thou knowest; (for thou, even thou only knowest the Hearts of all the Children of Men) that they may fear thee all the Remainder of the Days*



164 *Prayers for Visitation of the Sick.*

*that they live.* Give them Fervency of Devotion suitable to the Greatness of their Wants, and Integrity of Heart suitable to the Fervency of their Devotions. Convince them of the high Degree of their Sin and Danger, and teach them the Necessity and the Method of true Repentance. Remove from them all Ignorance, Hardness of Heart, and Contempt of thy Word; and after sincere Sorrow for their past Offences, bring them by Faith in our Saviour's Doctrines, and Obedience to his Precepts, to trust in his Merits, and hope in his Mercy; that the present Scene of Wretchedness and Distress may not be the Earnest of more severe and more lasting Sufferings, but may prove the Means of amending their Hearts, correcting their Lives, and saving their Souls, through the Mediation of our only Advocate and Redeemer, Jesus Christ, thy Son, our Lord.

*For one that is condemned to die.*

**O** Gracious God, who hast set forth thy Son Jesus Christ to be a Propitiation for the Sins of all Mankind, and hast not excluded any from the Covenant of Repentance, who desire with Sincerity to embrace and apply it; We appear before thee in Behalf

half of this thy Servant, who desires to confess *himself* unworthy of thy Mercy, yet cannot bear the Thought of ruining *himself* for ever by absolutely neglecting and despairing of it. O grant it to *him* on the Conditions declared in thy holy Word, and bring *him* to a true Sense and Practice of those Conditions. Give *him* Sincerity in *his* Confessions and Resolutions, that *He* may not deceive *himself* in this weighty Business, nor mistake a Fear of Punishment for a religious Concern for *his* past Iniquities. A Prospect of Danger is ever indeed a proper Occasion of reviewing our Consciences; but We pray that it may not at any Time in us, nor in *him* at this Time, be the sole Motive to Repentance. *He* confesses, O Lord, the Justice of thy Providence in bringing *his* Offences to Light, and the Justice of the Nation in bringing them to exemplary Punishment. *He* acknowledges that not only temporal but eternal Death would be the just Reward of *his* Deeds; but to thy Mercy *He* flies with earnest Petitions, that though *his* Body be brought to Shame and Suffering, yet *his* Soul may be saved in the Day of the Lord Jesus. Accept, We beseech thee, these *his* Petitions, and grant that *He* may testify that Truth of Heart in them, which only can

166 *Prayers for Visitation of the Sick.*

render them acceptable to thee, by fulfilling to the utmost of *his* Power, whatever is required of *him* in the short Remainder of *his* Life. Convince *him* of the Necessity of making such Restitution to particular Persons, as the Nature of the Injuries that *He* has done, and of the Distresses that *himself* now suffers under, will permit. Excite *him* to do Justice to the Publick by revealing the Persons and Methods used to wrong it; to caution others by Instructions and Exhortations, against the evil Courses that *He* has run; and to pray that *his* Example may be an effectual Warning to them against the same Wickedness. Make *him* abhor *himself* for those Practices, which have rendered *him* displeasing to thee, and let *Him* now endeavour to cultivate those pious Dispositions, which must qualify *him* for thy Presence. Teach *him* to trust in the Merits of that Saviour only, by whom alone We are allowed Access to thee, and to consider those Merits as but opening the Way to *his* Pardon, on the Terms of *his* own Repentance and Amendment. Make *him* thankful for this Interval of Time to be employed for this Purpose, and for the Advantage of a sound Mind and clear Understanding, which the Indispositions attending the Departure of Others, are not usually favoured with.

And,



And, O Thou, whose Mercy is the more magnified in the Forgiveness of great Sinners, when they return to thee, perfect, We beseech thee, and accept *his* Repentance for the Sake of our Saviour Jesus Christ.

*For one that denies the Fact for which He is condemned.*

**O** Alwise and merciful God, who searchest the Heart and triest the Reins, to whom our most secret Actions are clear as the Light, and our very Thoughts are open and manifest; Give us Grace at all Times to live in Remembrance of these thy Attributes, and at this Time particularly to apply them in the Admonition of this our much distressed *Brother*. Thou knowest, Thou alone knowest *his* deep Dissimulation, or *his* real Innocence, and thereby knowest whether *his* present unhappy State be the just Reward of that particular Wickedness charged upon *him*, or providentially brought on *him* as a Correction of other Failures and Offences, and as a Means to *his* future Acceptance. Strike *him*, O Lord, with a just Horror of the Guilt of appearing before thee with Hypocrisy in *his* last Moments, and of adding to all *his* other Wickedness a false

168 *Prayers for Visitation of the Sick.*

Accusation of *his* own Accusers and Judges. Grant that no false Shame, or other temporal Motive, may lead *him* to so fatal and irreverfible an Act of Wickednefs, which cannot but end in the moft dreadful Sentence from thy unerring Judgment. Make *him* remember that no Art or Hypocrify can conceal *his* Offence, if real, from thy Knowledge ; that thy Power is as irrefiftible, and thy Juftice as fevere, as thy Knowledge is certain ; and that Nothing but everlafting Vengeance can be *his* fad and fure Expectation, if *He* prevaricates in this Denial of the Transgreffion; for which *He* is now doomed to die. But if thy all-difcerning Eye diftinguiſhes and approves *his* Plea of Innocence ; if Error in Judgment, or any worfe Principle in Others, have brought this heavy Calamity upon *him*, and have thus expofed *him* to cauſlefs Shame and Death, comfort then, We beſeech thee, *his* Heart, and ſupport *his* Spirits in this great remaining Trial of *his* Reſolution. Grant that this may be the only Punifhment of all *his* other Offences at any Time committed, which are known to thee and *his* own Heart ; and that this ignominious Conclusion of the preſent Life may lead to endless Comfort and Happinefs in the next. Grant that *his* preſent ſorrowful State may be the Means of improving

proving *his* Virtue, and enhancing *his* Reward ; and that *He* may endeavour to think of the present Dispensation, as *He* will think of it, when it has been the Means of translating *him* to thy glorious Presence. Make *him* willing to impute the Part, which Others have borne in it, to the best Motives, and ready to pardon the worst ; and let *him* look up to the Sufferings of that perfectly innocent Person, to which We owe all our Hopes of Pardon for the Sins which We have committed, and all our Hopes of Acceptance in our imperfect Endeavours of Reformation and Amendment. And give us Grace so to live as that We may not be afraid to die ; that neither the Ignorance, nor the Malice of Others, may be able to remove us from hence to our Ruin ; that our Peace with thee, and with our own Consciences, may be secured, however our Reputation in this World may be forfeited ; and that final Happiness and Glory may be our Portion through the Merits of our Saviour Jesus Christ.

*For*



*For one that is unknown.*

O God, who hast taught us in Christ to look on all Men as our Brethren, as Partakers of the same Nature, and Heirs of the same Hopes with ourselves, We desire not to confine our Charity to those of our own personal Acquaintance, but to extend it as far as thy Example and Precepts direct us to carry it. We desire to consider every suffering Person as the proper Object of our Compassion, and Subject of our Prayers; and particularly We beg Leave to intercede for thy Mercy to this distressed *Brother*, whom We know only by *his* Calamity. What particular Petitions *his* Necessities may require, thy infinite Knowledge and *his* Conscience only can distinguish; but We presume to ask for such as are proper to *his* Case. We know We cannot err, whilst We pray in general for Health for *his* Body, and Salvation for *his* Soul, and, for the Means which may contribute to both. Bless the Applications for *his* Recovery with Success, and give *him* the Grace to attain to such Repentance for *his* past Offences, as thou wilt accept. Confirm *his* Piety, if *He* has been so happy as to make it *his* habitual Care; or recover *him* instantly  
to

to the Practice of it, if *He* has hitherto neglected it. Grant *him* farther Time to repent and amend; and grant that *He* may effectually apply it to that Purpose: and bring *him*, and all of us, in the End to the Enjoyment of thy Presence, through the Merits of our Saviour Jesus Christ.

*For one that is of a different Communion.*

**B**lessed Lord, who hast taught us not to confine our Charity to those of our own Communion, but to be ready to do good Offices to all of every Persuasion; Enable us to give this practical Proof of our Sincerity in the Religion We profess, and thereby to recommend it to those who dissent from us. Hear our Prayers for this our *Brother* in Distress, and grant *him* the same Support under it, and Deliverance from it, as We should desire for ourselves in the same distressed Condition. Let thy Assistance of *him* be speedy and effectual, and let *his* Application to thee be sincere and fervent. Grant *him* that true Repentance and Dedication of Heart to thy Service, which is necessary upon every Principle of true Belief. Give *him* the Grace to remember, and to act as one that does remember, that  
those

172 *Prayers for Visitation of the Sick.*

those Acts, which Sickness particularly requires, are indisputable Duties; and that this is a Time for Devotion, and not for Disputation. Dispose us all to unite in this Devotion, and to be instant in our Supplications both for temporal and spiritual Mercies, not only to ourselves, but to all our Fellow-Creatures, and particularly to this our afflicted Neighbour. Cleanse *him* and us, We beseech thee, from all our known and all our secret Faults; from those which only our own Conscience is privy to, and from those which are secret to ourselves as well as to others. Pardon our Errors, pity our Infirmities, and bring us all to Truth and Virtue. Let Heaven be our Aim, and Charity our Path; and whilst We sincerely detest whatever We believe to be forbidden by thee, forgive, We earnestly entreat thee, all our Errors in the Enquiry, through the all-sufficient Merits and Satisfaction of our Saviour Jesus Christ.

*For one that is very ignorant.*

**B**lessed Lord, who hast not only given us the Faculty of Reason, but the higher Blessing of Revelation, by both to bring us to the Knowledge of thy Will and  
our



our Duty; Look down with Compassion on this unhappy Creature, who appears hitherto to have been insensible of the highest Privilege of *his* Nature, and the most important Concern of *his* Life. Convinee *him* of the great Fault of *his* past Neglect of so many Means and Opportunities of Instruction, as Thou hast blessed *him* with in this Nation. Awaken *him* to a Desire of improving the little Remainder of *his* Life to a farther Acquaintance with what Thou hast done for *him*, and what *He* ought to have done for *himself*. Make *him* sensible of *his* many Transgressions against thee *his* Maker; that *He* may see the Necessity of Repentance, and of some propitiatory Atonement to be offered for *his* past Offences. Open *his* Eyes, and soften *his* Heart, that *He* may discern and embrace him, whom Thou hast set forth to be a Propitiation; even *Jesus Christ*; that *He* may know *Him*, and the Power of *his* Resurrection, and may learn that his Sufferings were designed to make Room for our Acceptance, upon our sincere Reformation; not to justify or excuse us in the voluntary Ignorance or continued Violation or Neglect of our Duty. Teach *him* to acknowledge the Sacrifice of *his* Redeemer as the meritorious Cause of all *his* Hopes, and to testify this Acknowledgment not in  
Words

Words only, but by a sincere Conversion of Heart and Amendment of Conduct, as the only Condition of those Hopes: and do Thou in Mercy, We beseech thee, accept of *his* imperfect Knowledge of thee, and late Return to thee, for the Sake of the same our Saviour Jesus Christ.

*For one that is negligent of Instruction.*

**O** Almighty God, who art thyself alone perfect in Knowledge, and who hast admitted us, the meanest of intelligent Creatures, to such a Degree of it, as may excite in us a Desire of more; Grant that we may at least attain that useful Part, which may enable us to reverence thee, and to discharge our own Duty. Our best Attainments in this Life can arise to no more than this; but by this Thou hast taught us that We may arrive at more perfect Wisdom hereafter. Grant that we may seek and acquire such Improvements of our Understandings, as may be sufficient to direct our Wills, and warm our Affections towards thee. Awaken this thy Servant to a due Sense of the Blessing afforded us in the Means of Instruction, and in the many Opportunities of reminding us of that, which it is of most Importance to us to know

know and to remember. Convince *him* of the Misery of *his* present Condition, who is now to learn *his* Duty, when *He* should be practising it, and is in great Danger of being called out of Life, without having known or regarded the End for which *He* was sent into it. Excite, We beseech thee, *his* Attention, and open his Understanding to those Truths, to the Confession and Obedience of which alone Thou hast given the Promise of Forgiveness and Acceptance. Bring *him* to the faithful Acknowledgment of and dutiful Submission to Christ Jesus, who is the only Fountain of Hope, and in whom alone *are hid all the Treasures of Wisdom and Knowledge*, Make *him* to know that *the Son of God is come, and hath given us an Understanding that We may know him that is true; that We are in him that is true, even in his Son Jesus Christ, and that this is the true God, and eternal Life.* Enable us to explain these Things to *his* Capacity, and give *him* a Disposition to learn and to apply them in sincere Repentance and Amendment of Life. Prolong *his* Days, that *He* may yet retrieve the Season of Instruction, and amend *his* Heart that *He* may improve this Advantage; and bring *him* by true Faith and sincere Obedience to those intellectual Enjoyments, which hitherto *He* has not valued; and  
which



which cannot be sufficiently valued, till they are happily experienced, through the Mercy and Merits of our only Saviour Jesus Christ.

*For one that is penitent.*

**O** Lord, who in Mercy hast already granted that, which should have been the first and principal Subject of our Prayers, and hast favoured this thy Servant with a due Sense of *his* former Transgressions; Go on, We beseech thee, to improve such Motions as thy own good Spirit hath begun. Confirm *his* Indignation against Sin, and heighten *his* sorrowful Remembrance of *his* past Iniquities into more earnest Resolutions against every wilful Repetition of them for the future. Teach *him* to distinguish betwixt Infirmary of Body and Contrition of Soul; that *He* may not mistake *his* present Freedom from Allurements for a Sign of Piety; but may stedfastly resolve to prefer *his* Duty to thee beyond all Allurements, if *He* should live to be tried again with them. Make *him* desirous of Life chiefly as an Opportunity of testifying the Sincerity of *his* Obedience; and touch *his* Heart with so true and deep a Sense of the Importance of thy Favour, and of the Nothingness of this World, that *He* may devote

*Prayers for Visitation of the Sick.* 177

devote *himself* wholly to thy Service, and may be prepared for all After-Temptations, if it should be thy Will that *He* should be thus assaulted. Make *him* careful not to deceive *himself*, since *He* cannot deceive thee ; but form such a Spirit in *him* in this Time of Sickneſs, as may be able to endure in the Time of Health, or may be approved by thee as ſincere, if this Sickneſs be appointed to be *his* laſt : that whether *He* lives, *He* may live unto thee, O Lord ; or that whether *He* dies, *He* may die unto thee, O Lord ; ſo that living or dying *He* may be thine, through Jeſus Chriſt our only Mediator and Redeemer.

*For one that is impenitent.*

O Lord, who knoweſt our Hearts and ſeeſt our Wants ; Grant that We may know and ſee them ourſelves, and may become ſenſible of the Miſery of our Condition, of the Remedy that We need, and of the Method of obtaining it. We are all too indifferent in our moſt important Concern, but We cannot be ſo indifferent as to ſee without Horror a miſerable Creature, haſtning to thy dread Tribunal without any Preparation for it, or any Appearance of Thought of it. Lord, awaken *him* before

N

it

178 *Prayers for Visitation of the Sick.*

it be too late, before *He* feels the Severity of thy Vengeance, and discovers *his* Sin and Folly by the sad Effects of everlasting Sufferings. Let our Concern for *him* rouse *him* to some Care for himself. Let thy Grace quicken the good Motion, and let *his* Application to the Dictates of thy revealed Will shew *him* still the Possibility of Repentance, and the indispensable Necessity of it. Grant that the former Examples of thy Mercy to great Sinners upon their sincere Return, may excite *him* to follow them, and to be hereafter as eminent a Pattern of Contrition, as *He* has hitherto been of Disobedience. Grant that *his* present hopeless State may still end in Holiness and Happiness, and that *his* future Amendment, rather than *his* future Punishment, may warn others to forsake their evil Courses. Great is *his* Danger, though little is *his* Apprehension of it; and great *his* Need of thy Mercy, though *He* shews no Sense of Application for it. We pray for *him*, that He may learn the Importance of praying for *himself*: and We desire to guard both *him* and ourselves from Despair. Preserve us from ever falling into *his* insensible State, and deliver *him* speedily from it, through the all-powerful Merits and Intercession of our Saviour Jesus Christ,

For



*For one that is indifferent.*

**O** Almighty God, whose Favour is the only Foundation of our Hope, warm us with a lively Sense of the Importance of our Duty to thee, and of thy Mercy to us. Teach us to look on Indifference in our spiritual Concerns as Madness, and Folly, and Wickedness. In particular, impress this Sentiment on this thy Servant, whom Thou hast called by Sicknes to a more intimate Consideration of these Things. Thou hast happily freed *him* from Prophaneness, or any avowed Disregard to thee, or of *his* Duty to thee. O lead *him* onto a just, that is, an earnest Regard to the Means of Grace and Hope of Glory with which Thou hast blessed us. Suffer *him* not to be so inconsistent as to believe these things, and yet to give up *his* Thoughts entirely to worldly Pursuits, and defeat *his* Faith by a Neglect of that, which *He* cannot but know and confess, deserves *his* first and best Attention. Grant that the Infirmities of *his* Body may direct *him* to provide for the Security of *his* Soul, and that the Uncertainty of *his* Continuance in this Life may remind *him* of the Welfare of that Life, which will never end. Cause *him* to remember how soon *his* other

180 *Prayers for Visitation of the Sick.*

Cares must find a Period, and how soon the Care of *his* immortal Part will appear to be not only *his* chief but *his* only Concern. Inspire *him* then with a Zeal suitable to the momentous Event depending, and let *his* Thoughts and Desires be the same on this Side the Grave, as they will speedily be on the other. Lead us all to this wise and holy Temper of Mind, and confirm us in it, for the Sake of our Saviour Jesus Christ.

*For one that seems not sufficiently affected.*

O Blessed Jesus, who offeredst up thyself as a Sacrifice for our Sins, and diedst to bring us within a Capacity of Pardon; who hast not only proposed this Pardon to us, but hast invited us to accept of it, and hast instituted Offices and Persons to remind us of our Duty, and to assist us in discharging it; Give us Grace to set a Value on the Salvation of our Souls suitable to the Care, which thy wonderful Mercy has taken to preserve them. Teach us, from thy infinite Condescension and Goodness towards us, to think what Returns of Gratitude are due to thee; what Attention, and Zeal, and Watchfulness, are due to ourselves. Yet We confess, O gracious Saviour, our Contrition bears no Proportion to the Heinousness

nousness of our Offences; our Apprehensions are not suitable to our Danger; nor our holy Affections towards thee answerable in any Degree to our Obligations to thee. Raise, We beseech thee, our earthly Hearts, and warm them with a better Sense of our Duty, and with a more lively Apprehension of the infinite Importance of those Promises and Threatnings, with which Thou hast enforced it. Call us all, and this thy Servant in particular, (through the Means of this afflicting Providence) to a serious View of the Greatness of our Provocations, and of the inconsiderable Degree of our Repentance for them. Touch *his* Soul that *He* may be sensibly grieved at *his* own Unworthiness, and past Unconcern for an Event, on which *his* Welfare for Eternity is depending. Make him rather feel thy Terrors at present, than through Indifference fall into them hereafter; and suffer *him* not to enjoy any Peace in *himself*, whilst *He* continues in a State of Displeasure with thee. Bring *him* by thy Discipline to a serious Sense of *his* Guilt and Folly, and lead *him* thereby to an earnest Resolution of devoting *himself* to thy future Service; of regarding principally *his* spiritual and supreme Interest in every Undertaking and Action; and of making this the



182 *Prayers for Visitation of the Sick.*

chief Comfort of *his* Life, that *He* may be prepared to leave it. Bless this his leading Design, We beseech thee, with Success, and all others, as they contribute to, or are consistent with this; and lead *him* by true and sincere Holiness to the Enjoyment of that perfect Happiness purchased by thy Merits, and attainable only by thy gracious Intercession.

*For one that has delayed his Repentance.*

**O** God, the Author of our Being, who hast endued us with a natural Desire of Immortality and Happiness; Give us the Sense and Grace to join those Desires, and to fix our Hearts on no lower Pursuit than that of endless Felicity. Let not the vain Amusements of this World divert our Thoughts from the Cares of the next, nor interrupt our steady and uniform Preparation for it. Have Pity on this thy Servant, who has too long been totally engaged in the Affairs of this Life, and has neglected the only Foundation of thy Favour and of *his* own Comfort. Grant *him*, We beseech thee, farther Time to repair this great Neglect; the Continuance of *his* Understanding to qualify *him* for *his* Duty, the Continuance

of thy Grace to enable *him* to do it, a better Disposition to incline *him* to it, and farther Opportunities of testifying *his* Sincerity by that only real Proof, an holy Life. Cause *him* to look back with Horror on the certain Destruction which *He* had been involved in, if *He* had been called out of Life in *his* former careless Course of it; Cause *him* to look with a just Apprehension on *his* present Danger, if Thou in Justice shouldst withhold thy Mercy from *him*, and shouldst deny *him* the Power, or the Season of Repentance: and direct *him* to look forward to the only Ground of Hope by a sincere Resolution of improving every Degree of Favour, which is indulged *him*, to the Purification of *his* Heart and the Amendment of *his* Life. Grant that the Zeal of *his* future Piety may testify *his* Sense of *his* past Sin and Folly; and that the Remembrance of this *his* Ingratitude and Disobedience may keep *him* humble, and diligent, and persevering in every Improvement. And teach us to shew our Compassion to *him*, and our Sense of Duty to ourselves, by encouraging and imitating every Virtue in *him*; looking on our Continuance in this transitory World as principally an Advantage, by giving us an Opportunity of preparing for

184 *Prayers for Visitation of the Sick.*

the next. Grant us Grace so to improve it, for the Sake of our Saviour Jesus Christ.

*For one that is entering on it.*

O Gracious God, We can offer no Motive but thy own Goodness and Compassion, to excite thy Favour and Pity towards us; Yet trusting in that alone, We presume to offer up our Petitions to thee, as knowing that Thou *delightest not in the Death of a Sinner*. Hear our Prayers, We beseech thee, in Behalf of this thy Servant, who desires humbly to acknowledge *his* former Transgressions against thee, to express an earnest and devout Sense of, and Sorrow for them, and a sincere and fervent Resolution to forsake them. Assist *him* in this great Work of Repentance, and grant *him* a due Use and Application of all *his* Faculties in this the most important Office in which they can be employed. Bless *his* Understanding with a true Knowledge of thy Laws, of the Means of fulfilling them, and of the Method of atoning for past Breaches of them. Assist *his* Memory in recollecting *his* own Transgressions against them, with all the several Aggravations of them. Purify *his* Will to an earnest Detestation of every Offence,



fence, and warm *his* Affections to a Degree of Earnestness becoming the Greatness of thy Goodness and of *his* Iniquity. Let *his* Mouth express duly *his* deep Sense of *his* own Vileness, and of thy undeserved Mercy in admitting *him* to the Covenant of Repentance, and let *his* Heart feel the Sentiment which *his* Tongue utters. Make *him* abhor the Thought of any Attempt to deceive others in *his* Appearance of Penitence, and teach *him* to guard with due Apprehension against the greater Danger of deceiving *himself* in this weighty Matter. Let *him* be assured that Nothing can be acceptable to thee, but a Mind truly sincere and pious, exerting itself in Acts suitably holy and righteous. And when *He* has attained to this just Notion and Practice of *his* Duty, accept it, We beseech thee, for the Sake of our Saviour Jesus Christ.

*For one that has made some Progress in it.*

O Blessed Lord, who hast caused this thy  
Servant to look into *himself*, and to discern *his* own wretched State and Condition ; who hast likewise given *him* a View of thy Mercy, and of the only Method of obtaining it through Christ ; Enable *him*, We beseech thee, to perfect the great Work  
which

186 *Prayers for Visitation of the Sick.*

which Thou hast disposed *him* to undertake; that all these present Aids and Advances towards Reformation may not prove the Aggravation of *his* future Transgression and Ruin. Let not *his* present Zeal ever abate or grow cool; Grant that *He* may ever continue in the same Disposition of Mind, that a Sense of *his* Iniquity and of thy Goodness has now fixed him in; and that the Sincerity of it may be better testified by the happy Effects of Righteousness and Virtue in *his* whole Conversation. Suffer *him* not to place any Hopes in a bare Acknowledgment of *his* Offences, but in a real Alteration of Manners. As Thou hast promised Acceptance to nothing less than a sincere and uniform Practice of Piety, let us never flatter ourselves in the Strength of Promises and Resolutions made in the Absence of Temptations; but rather prepare ourselves to give sure Proof of our entire Conversion to thee, by the Resistance of actual Temptations, when they return upon us with their former Violence. Give thy Grace to this thy Servant to enter again on the Perils of the World with a due Sense of *his* own Weakness; to implore continually thy assisting Grace to support *him*; in *his* best Proficiency to remember with Humility and Contrition *his* former Lapses; to consider and acknowledge the Defects which

*Prayers for Visitation of the Sick. 187*

which *He* daily experiences in *his* Endeavours of Improvement ; and at last to offer up *his* imperfect though sincere Services to thy Acceptance, only through the Merits and Mediation of our Saviour Jesus Christ.

*For one that is under Temptation.*

**O** Almighty God, whose Assistance We need in every Moment of our Lives, and more especially in the Time of Trial and Temptation ; Grant that We may know our Strength to be only in thee, that We may humbly sue to thee for it, and faithfully apply it in the Resistance of every inward Inclination, or outward Allurement, that is sinful and displeasing to thee. Hear our Prayers for this thy Servant, and hear *his* own in this Time of *his* Trial ; that *He* may zealously contend against the Assaults of *his* spiritual Adversary, and that thy Grace may be sufficient or *him* in this spiritual Warfare. Make *him* recollect that the Grounds, on which *his* holy Resolutions were formed, are still of the same Force ; that *his* present Exertion of them is the proper Probation of *his* Sincerity ; and that *his* future Triumph over these Assaults, will be acceptable to thee and comfortable to *himself*. Teach *him* now to consider, and to apply the Consideration, that every Motive to Disobedience is no other than



188 *Prayers for Visitation of the Sick.*

a Motive to *his* own Ruin; and that any present Instance of Self-Denial in such Cases will lead to *his* own true and lasting Happiness. Suffer *him* not to do what *He* will certainly condemn *himself* for, when done, but enable *him* to discharge what *his* own Conscience directs, and thy more important Sentence will approve and reward. As *He* has Time to recollect *himself*, and to summon the Motives of Reason and Revelation to *his* Succour, grant that *He* may not transgress with all these Advantages; but may have Disposition and Strength to withstand any Difficulties, in Remembrance of thy Protection and Hope of thy Favour. Give *him*, We beseech thee, a sincere Desire to obey thee, and prosper *his* Endeavours; and bring *him* safely through this hazardous State to an uniform Obedience to thy Will here, and to the happy Enjoyment of thy Mercy hereafter, through the Merits of our Saviour Jesus Christ.

*For one that has relapsed into Sin.*

O Gracious God, whose Mercy alone is the Foundation of all our Prayers; Give us the Grace never to lay aside the Hopes of it, whilst Thou intendest the Continuance and Exercise of it. We implore it at  
this

this Time in the Behalf of this thy Servant, in whose Recovery to Forgiveness and Happiness it will stand most eminently displayed. *He* confesses *himself* unworthy of it, not only as every Sinner is so, but as *his* Transgressions have been attended with peculiar Aggravations. *He* has not only disobeyed thy holy Laws, but *He* has done it after a Sense and experimental Knowledge of their Value and Excellency. *He* had tasted before the Sorrows of Sin, and the bitter Fruits of Disobedience, and by thy gracious Compassion had attained to a Sense of *his* Folly, and to some Advance to a better Course of Life: yet after this Repentance, never in Reason to be repented of, *He* has shamefully fallen from *his* Duty to thee and *his* own good Resolutions, and plunged again into the Depths of Wickedness and Ruin. And how shall *He* now apply again to that Mercy, which *He* has thus abused, and implore that Favour, which *He* has thus deliberately renounced? The very Petition must bring *him* to Shame, and in that Effect only can *He* find any Ground of Hope and Comfort. Grant that the bitter Remembrance of this *his* past Folly and Ingratitude, may work in *him* a deeper Resolution

190 *Prayers for Visitation of the Sick.*

lution to cleave to thee with *his* whole Heart, and to guard the more carefully against those Temptations, which have drawn *him* thus aside from *his* own best Judgment. Grant that *his* future Conduct may be such as becomes one that has Reason to distrust *his* own Strength, and that owes the Possibility of thy Favour only to thy marvellous Goodness. As thou hast not cut *him* off in the fatal Scene of *his* Transgressions against thee, direct *him* to look on the Time now afforded, as an Opportunity of Amendment, and to interpret this Mercy as an Earnest of, and Path to a greater. And in this Sense of Things, and in suitable Endeavours to recover the Path of Virtue and thy protecting Favour, let *him* fix and persevere without future Deviation, as long as Thou shalt continue *him* in this Life; and at the Conclusion of it, receive *him*, We beseech thee, to thy Mercy, through Jesus Christ, our only Saviour and Redeemer.

*For one that is desirous to receive the Sacrament.*

O God, who hast given the Grace to this thy Servant to understand and consider the true and only Foundation of *his* Hope, and to secure *his* Pardon in the only covenanted



wanted Method in which it is offered, by *his* Desire of partaking in the Sacrament of *his* Saviour's Institution; Give *him* Grace likewise, We beseech thee, to understand and practise aright the necessary Conditions of a salutary Participation of it; that *He* may neither dishonour thee, nor deceive *himself*; but may reap the Benefits intended by it and promised in it. Let *him* examine *himself* faithfully, and prepare *himself* truly, that so *He* may eat of that Bread and drink of that Cup with Efficacy and Satisfaction. Teach *him* not merely by a formal Repetition of Expressions, but by a sincere Contrition of Heart, to devote *himself* to thy Service. Make *him* abhor those Offences, which brought *his* Saviour to the Cross, and resolve *himself* to crucify the Flesh with all its sinful Affections and Lusts. Enable *him* to die to Sin, whilst *He* is commemorating the Sufferings of Him, who died for Sin, and as *He* is hereby admitted to the Covenant of Repentance, suffer *him* not to expect Forgiveness on any other Terms. Grant that this Remembrance of Christ's Passion for every sincere Penitent may confirm *his* Purpose of becoming such; let thy Grace support *his* Endeavours; and thus let *his* Participation of it both strengthen and refresh *his* Soul. Cause *him* to find Comfort in receiving the  
sure

sure Pledges of *his* Salvation on the supposed Sincerity of *his* Repentance ; grant that *his* After-Piety may confirm that Supposition, and that final Glory may be the happy Consequence, for the Sake and through the Merits of the same our Saviour Jesus Christ.

*For one that has hitherto neglected it.*

O God, who hast set forth thy Son as a Propitiation for the Sins of the whole World and hast directed all Sinners to come to thee by him ; who, by the Mouth of the same thy well-beloved Son, hast appointed Memorials of this thy chosen Method of Mercy, and hast as expressly enjoined all Penitents to partake of them, as to forbear all farther Immoralities ; Give, We beseech thee, a due Sense of the Importance of this Command to all who have not yet considered or observed it as they ought. In particular, awaken this thy Servant to a serious Concern and Contrition for this *his* great Neglect, and let *him* place it in the Number of those heavy Sins, which require a distinct Confession, Repentance, and Amendment. Let *him* resolve on an entire Reformation in this as well as all other Particulars ; and let *his* punctual Attendance on thy holy Ordinances hereafter testify *his* Conviction of the  
the

the Guilt of *his* former Neglect. Grant that *his* Readiness, *his* Desire, *his* watchful Care to embrace every Opportunity of commemorating *his* Saviour's Sufferings for *him*, may shew *his* true Knowledge of, and *his* grateful Regard for that Atonement, for the Sake of which alone *He* is to expect the Pardon of *his* past Sins, and the Acceptance of *his* future good Endeavours. And whilst *He* is thus sacramentally remembering *his* Saviour's Part in this Covenant of Grace, give *him* the Grace to remember and to observe *his* own; that That Holiness of Life, which ought ever to distinguish a Communicant, may shine forth in *his* Practice; that *his* Piety and Virtue may strengthen and adorn each other; and that *He* may have a sure Refuge in this federal Mercy, on the only Condition on which it is promised, that of faithful and effectual Reformation. Hear us for the Merits of the same our Saviour Jesus Christ.

*For one that has just received it.*

O Blessed Lord, who hast allowed us Access to thee by the Blood of thy Son, having reconciled the World to thyself by the Merit of his Sufferings, Grant that it may be the Business of our Life, and the

Q

Com-



sure Pledges of *his* Salvation on the supposed Sincerity of *his* Repentance; grant that *his* After-Piety may confirm that Supposition, and that final Glory may be the happy Consequence, for the Sake and through the Merits of the same our Saviour Jesus Christ.

*For one that has hitherto neglected it.*

**O** God, who hast set forth thy Son as a Propitiation for the Sins of the whole World and hast directed all Sinners to come to thee by him; who, by the Mouth of the same thy well-beloved Son, hast appointed Memorials of this thy chosen Method of Mercy, and hast as expressly enjoined all Penitents to partake of them, as to forbear all farther Immoralities; Give, We beseech thee, a due Sense of the Importance of this Command to all who have not yet considered or observed it as they ought. In particular, awaken this thy Servant to a serious Concern and Contrition for this *his* great Neglect, and let *him* place it in the Number of those heavy Sins, which require a distinct Confession, Repentance, and Amendment. Let *him* resolve on an entire Reformation in this as well as all other Particulars; and let *his* punctual Attendance on thy holy Ordinances hereafter testify *his* Conviction of  
the

the Guilt of *his* former Neglect. Grant that *his* Readiness, *his* Desire, *his* watchful Care to embrace every Opportunity of commemorating *his* Saviour's Sufferings for *him*, may shew *his* true Knowledge of, and *his* grateful Regard for that Atonement, for the Sake of which alone *He* is to expect the Pardon of *his* past Sins, and the Acceptance of *his* future good Endeavours. And whilst *He* is thus sacramentally remembering *his* Saviour's Part in this Covenant of Grace, give *him* the Grace to remember and to observe *his* own; that That Holiness of Life, which ought ever to distinguish a Communicant, may shine forth in *his* Practice; that *his* Piety and Virtue may strengthen and adorn each other; and that *He* may have a sure Refuge in this federal Mercy, on the only Condition on which it is promised, that of faithful and effectual Reformation. Hear us for the Merits of the same our Saviour Jesus Christ.

*For one that has just received it.*

O Blessed Lord, who hast allowed us Access to thee by the Blood of thy Son, having reconciled the World to thyself by the Merit of his Sufferings, Grant that it may be the Business of our Life, and the

Q

Com-

194 *Prayers for Visitation of the Sick.*

Comfort of our Death, to secure the Benefits of that Reconciliation. Improve, We beseech thee, this Desire and Care in this thy Servant, who has testified *his* Hope of thy Mercy, and *his* Sense of the Manner in which alone it is to be expected, by applying to *himself* the Memorials of *his* Saviour's Passion for *him*, in the Sacrament appointed for that Purpose. Give *him* Grace to consider this *his* Participation of the Holy Sacrament, not as a single and sufficient Act of Duty, but as an Expression of *his* Repentance for past Sins, of a constant and lively Faith in thy Mercy through Christ, and of a firm and stedfast Purpose of leading hereafter a good and religious Life. And grant that *He* may reap the Comfort and true Advantage of it, by considering it not as an absolute and unconditional Title to Pardon and Happiness, but as a Declaration of *his* Acceptance according to the Truth and Sincerity of *his* Contrition and Amendment; and a Confirmation to *him* of those Promises of Grace and Favour, which are offered to all, who truly seek it in thy holy Ordinances. Direct the due Apprehension of these Privileges and these Conditions to quicken *his* Gratitude, *his* Devotion, *his* sincere Desire of becoming in all Things a true Servant of Jesus Christ. Grant that the Vows, which  
*He*



*Prayers for Visitation of the Sick.* 195

*He* has offered to thee on this Occasion, may never be forgotten by *him*, but may be faithfully retained both in *his* Memory and in *his* Heart, and may shew themselves in *his* Life and Conversation. Let the Remembrance of *his* Breach of former Vows, whether of *his* original one at Baptism, or of those deliberate ones since formed and expressed in private Devotions, or publick Administrations of religious Offices, quicken *his* present Care and Caution, and make *him* the more diligent to use and to improve every future Opportunity of devoting *himself* to thee, and of testifying an uniform and consistent Course of Obedience to thy Precepts. And accept, We beseech thee, *his* imperfect Services for the Sake of those Sufferings of *his* Blessed Saviour, which *He* has so lately commemorated in the Form of *his* own Institution. Hear us at all Times, and in all our Prayers, for the Sake of our Saviour Jesus Christ.

*For one that is inclinable to Presumption.*

**O** Almighty God, who of thy undeserved Goodness and Compassion hast promised Forgiveness to repenting Sinners; Qualify us, We humbly beseech thee, by true Repentance to partake of that gracious  
O 2 Promise.

196 *Prayers for Visitation of the Sick.*

Promise. To enforce that Repentance, make us ever mindful in what Capacity We must receive thy Favour; that the Best of us are no better than Sinners, and that We owe our Pardon to thy Mercy, not to our Merit. We confess, O Lord, We have nothing properly our own, but Sin and Misery; and enjoy nothing valuable in us, or desirable to us, but by thy free Gift. We cannot do Good but by Grace, nor avoid Suffering but by thy Providence. Convince and remind us all, and this thy Servant in particular, of this great Truth, that We subsist by thy Mercy, and do equally both in our temporal and spiritual Concerns, need thy gracious and continual Protection. Give us the Sense and Grace to reflect, that We must expect and apply for Acceptance in that Method only, in which Thou hast been pleased to offer it; and that if We found our Hopes on any thing but the Gospel-Terms, We shall certainly fail of them. Above all, suffer us not to deceive ourselves with too light a Notion of the Conditions of Salvation in themselves, or of our sufficient Discharge of them. Make us sensible that it is both more easy and more dangerous to think too well of ourselves than too ill; and that the Doctrines and Precepts of thy Revelation prohibit nothing more strongly

ly than Self-Esteem and Self-sufficiency. Mortify therefore in us, We pray thee, and enable us to mortify in ourselves, every aspiring and presumptuous Thought, as founded on nothing within us, and defeating every Assistance from without. Make us to think and know that We are *less than the least of thy Mercies*; that We fail too often in known Instances of Duty; and that at the best We are but *unprofitable Servants*. Guard us against the Deceitfulness of our own Hearts, that We may neither mistake in the Reality, nor in the Value of our Performances; but that We may *work out our Salvation with Fear and Trembling*. Whilst We aim at doing much, make us know that We can do but little; and that our only Hope is in presenting with Humility our imperfect Services to thy Acceptance, thro' the Merits and Mediation of thy Son our Saviour Jesus Christ.

*For one that is inclinable to Despair.*

**O** Merciful God, who hast not only made a general Provision for the future Salvation and present Comfort of Mankind, but hast adapted Remedies and Assistances for the particular Wants, and Stations, and Tempers of each Believer, Give the Grace



198 *Prayers for Visitation of the Sick.*

to this thy Servant, who is terrified with the Sense of thy Justice, and trembles under the Fear of thy Displeasure, to apply with rational Satisfaction those gracious Promises which are suited to *his* Case, and were intended to refresh the Hearts and support the Spirits of such devout and afflicted Penitents. Confirm *his* vehement Indignation against Sin, and *his* just Resentment against *himself* for *his* former wilful Provocations of thine Anger; but suffer not these to proceed farther than to direct *him* to thy Mercy as the only Foundation of Hope, and to sincere Obedience as the only Condition of it. Make *him* sensible that when thy Threatnings have driven *him* to true Repentance, they have had their proper Effect; and that then it is Time to make Application to, and to reap Comfort from thy merciful Promises. Grant that these may appear to *him* in their true Light and their full Force; and if *He* has entertained any Distrust of thy Mercy that is inconsistent with these, pardon *his* Error, We beseech thee, and remove it. For the Sake of thy Glory, and of *his* Duty and Comfort, let *his* Esteem of thy Goodness be as extensive as possible, whilst it excludes Security in Impenitence, and is only made to encourage Amendment: and to this End enable *him* to judge rightly of the Cause of  
*his*

*his* Doubts and continuing Anxieties. If they proceed from any Consciousness of any remaining evil Passion or Practice, let them abide with *him*, till they have wrought a thorough and compleat Reformation; but if *his* Heart acquit *him* of any wilful Continuance in any known Sin, if *his* Apprehensions arise from too limited a Notion of the Extent of thy Mercy, or from any Bodily Indisposition, or from a Snare of the common Enemy of Mankind, deliver *him*, We beseech thee, from the Error and the Effect of it; and direct *him* to the right Use of those Texts in thy Holy Word, which both promise and enjoin Satisfaction and Rejoycing in the genuine Fruits of thy Holy Spirit. Thy blessed Gospel is the only Remedy against Despair, the only Security of our Acceptance upon our Return to thee. O let us not dishonour thee, or afflict ourselves, by perverting it to a different Purpose; but grant that We may make the Discharge of our Duty to be, what it ought to be, the chief Comfort and Support of our Life. Bless us all, and bless this thy Servant particularly, with a chearful Sense of the Value of a good Life, that no melancholy Thoughts may divert us from it; but that We may, by thy gracious Permission and Direction, come boldly to the Throne of thy Grace, that

208 *Prayers for Visitation of the Sick.*

*We may obtain Mercy and find Grace to help in Time of Need.* Accept our Petitions now and at all Times, through the Merits and Mediation of our Saviour Jesus Christ.

*For one that is in a State of Desperation.*

**O** Merciful God, who in thy holy Word hast assured us, that *Thou wouldst have all Men to be saved, and to come to the Knowledge of the Truth*; Give thy Grace to this thy Servant to find Comfort in this gracious Assurance, to see that *He* is not shut out from Mercy, and to understand rightly and perform faithfully the Terms of Acceptance. Grant that *He* may not dishonour thee, and ruin *himself*, by perverting the Doctrines, and contradicting the Precepts and Promises of thy Gospel. Make *him* sensible that Forgiveness is offered to all without Exception, who are willing to embrace and discharge the Conditions of it; and that *his* Saviour died for this End, *that He might have Mercy upon all*. Convince *him* of the great Sin and Error of excluding *himself* from all Hopes of Pardon for such Causes as Thou hast graciously declared will not exclude *him*; and make *him* more ready to condemn this fatal Offence of Despair, than all those Transgressions, which only make *him*



*him* more sensible of the Necessity of applying to the Throne of thy Grace. And since *He* feels severely the Torment of this Error, dispose *him* to discern its Sinfulness, and to hearken to the proper Remedies for the Removal of it. Above all, guard *him*, We beseech thee, from the Neglect of the Means of Grace and Amendment, as if they were no farther useful. Preserve *him* from all Temptation to Self-Destruction, and either remove the Suggestion, or enable *him* to withstand it. Keep *him* in the Observance of every Duty enjoined; Continue *him* in the Use of the Ordinances of the Gospel; and though *He* feels no present Comfort in them, yet grant *him* Perseverance, in Hopes at last of finding the Blessings and Advantages of them. Let thy Grace be sufficient for *him* in all Trials and Distresses; and bring *him*, We humbly entreat thee, from this disconsolate Condition, to rejoyce in the better Knowledge and Practice of *his* Duty here, and to be for ever happy in the Fruition of thy glorious Presence hereafter, through the Merits and Mediation of our Saviour Jesus Christ.

*For*

*For one that is low-spirited.*

**O** Gracious God, who hast made us chiefly for another Life, and hast taught us by the very Frame of our Constitution to understand some what of it ; Grant that We may make the true Use of every Infirmary of our Nature, as well as of every Dispensation of thy Providence. Thou hast shewn us how intensly We are capable of being punished without any instrumental Pain of our Bodies, or any of those worldly Sorrows and Troubles, which are the more usual Occasions of Grief. Thou hast shewn us, in a lower Degree, how severely the Mind alone may be afflicted, when not assisted by and refreshed with thy particular Comforts, who art the Father of Spirits. Deliver us, We beseech thee, from all causeless Dejection of Mind, and yet more especially from all such as is caused by voluntary Transgression. Have Mercy upon this thy Servant, and remove from *him* his present Trouble of Spirits, or support *him* under it. If any latent Disease occasion it, prevent, We pray thee, its Progress, and restore *his* Health and Chearfulness ; if any real Ground of Affliction affect *him*, give *him* the Grace to apply the proper Remedy, whether of Repentance  
from

from Sin, or of Prudence and Patience under such Troubles as may befall *him*; and bless *him* also with the Return of outward Comforts and inward Peace of Mind. Or if no visible Cause, either natural or rational, disturb *his* Soul, if this Depression of Spirits be no more than one of the various Trials of thy wise Providence for the Probation of Mankind, Enable *him* then to bear it, till the gracious End of this Affliction is answered; refresh *him* with Intervals of conscientious Comfort, and bring these sorrowful Apprehensions to a glorious Conclusion. And lead *him* and us hereby to the Remembrance of that happy Time, when our Minds shall be ever active and joyous, and by their nearer and better Knowledge and Enjoyment of thee, shall be filled with real and never-failing Satisfaction, through the Merits of our Saviour Jesus Christ.

*For one that is troubled in Mind.*

**O** God, the Creator and Judge of Men, by whose Wisdom *We are fearfully and wonderfully made*, and by whose Justice We shall be finally and equitably sentenced; Look down with Compassion on the Work of thy Hands, and regard those Distresses, which thy all-wise Providence has permitted.

More



204 *Prayers for Visitation of the Sick.*

More especially, We beseech thee, to compassionate those Distresses of the Mind, which We are least able to bear, and which, against our own Inclination, disqualify us for the comfortable Discharge of our Duty to thee. Particularly We implore thy tender Regard to this thy Servant, who is afflicted with Fears and Doubts, and evil Thoughts, which *He* cannot help, with prophane Imaginations which *He* would desire to avoid. Enable *him* either to avoid them entirely, or to consider them as *his* Misfortune and not as *his* Fault. Remove all real Burdens from *his* Conscience by a sincere and effectual Repentance, and help *him* by a true Faith in thee to clear up these imaginary ones, or at least to support them like other Calamities. Suffer them not to lessen *his* Trust in thee, nor *his* earnest Desire to please and obey thee ; and grant that *his* Uneasiness and Horror at these wild Conceptions may convince *him* that *He* is not wilfully consenting to them, nor will therefore be accountable for them. Let thy gracious Promises, which amidst the Confusion of *his* Thoughts *He* is still capable of understanding and applying, refresh *his* Soul, and satisfy *his* Reason, that *his* State is not the less secure, though it be the less comfortable for these groundless and disturbed Wandrings of *his* Mind. Yet, if  
it

it seem good unto thee, deliver *him*; We beseech thee, from any farther Trials and Oppressions of this Kind. Keep *his* Mind as well as *his* Conscience clear, that *He* may pursue *his* Duty with the greater Comfort, and may enjoy the Foretaste of Heaven here, as well as the secure Possession of it hereafter. May this be *his* and our final Portion for the Sake of our Saviour Jesus Christ.

*For one that is afflicted with evil Thoughts.*

O Lord, who knowest whereof We are made, and how far our Souls and Bodies, through their intimate Union, are capable of affecting each other; grant, We beseech thee, that We may learn to apply this Consideration to our Comfort, and to thy Honour. Suffer not the Indisposition of our Flesh so far to affect the Spirit, as to discompose us for the Enjoyment of Life, or the Discharge of Duty; and let us not mistake that for Guilt, which thy Providence intended but for Trial. Give this thy Servant, who is now under this Trial, Grace sufficient to bear *his* Affliction, and to understand it to be, if We rightly apprehend it so to be, a bodily Indisposition, and not a dreadful Effect of extraordinary Sin or particular

particular Punishment. *He* is troubled with Thoughts rather wild than wicked, and such as the most prophane Person in *his* Senses would not, could not entertain. Yet *He* is troubled lest they should be offensive to thee and criminal in *him*, and fears to forfeit thy present Favour and *his* future Bliss by them. Raise from hence some Consolation to *him*, in that *He* would not willingly offend thee, and enable *him* to turn from these gloomy Thoughts to more rational and solid Reflections. Make *him* look back with Comfort on *his* former Desire to please thee, and on the Continuance of that Desire in this *his* melancholy Situation. *His* Conscience charges him not with any known, wilful, repeated Violations of Duty, that *He* has not made the Matter of sincere Repentance. Let *him* observe then with Satisfaction, that where Reason and Scripture are heard, there is Foundation for Joy, and that *his* Terror lies only in groundless, unmeaning, and absurd Imaginations. Dispose *him* therefore to consider *his* Case as Distemper, and not as Wickedness ; Dispose *him* to hearken to proper Advice for it, and give a Blessing, We pray thee, to the Applicatons for *his* Recovery. Heal the Infirmities both of *his* Soul and Body ; remove the Clouds which at present darken *his* Understanding ; give *him* the  
*Spirit*



*Spirit of Power, and of Love, and of a sound Mind,* and confirm in every State *his* Disposition to Piety. Restore *him* to the undisturbed Use of Reason, and the uninterrupted Improvement of it in Holiness; and bring *him* thereby in the End to perfect Happiness, through the Merits of Jesus Christ our Saviour.

*For one that is full of Doubts and Scruples.*

**O** Almighty God, who hast blessed us with the Revelation of thy holy Word, to direct us in the Knowledge and Practice of our Duty, to secure us from Ignorance and preserve us from Uncertainty in the Rule of Conduct; give us Grace thankfully to acknowledge this great Blessing, and to apply it to the happy End intended, of informing our Understanding, in order to direct our Will, and to warm our Affections. But since in thy wise Providence Thou hast made even this Search after our Duty an Article of Probation, and hast left Room for Faithfulness and Diligence in the Enquiry, as well as in the Discharge of it, when found and acknowledged, endue us farther with Integrity of Heart, with Impartiality and Industry, to search out thy Will, as well as to perform it to the best of our Knowledge

ledge. Bless these our Endeavours with Success, and deliver us from the Sin of any wilful Error, and from the Misery of involuntary Doubts. In particular, We beseech thee, to have Pity on this thy Servant, who is labouring under Scruples of Conscience, which interrupt him in the Progress of Duty, and expose *him* to the Danger of transgressing it. Give *him* a Heart truly desirous to know and to fulfil *his* Obligations, and direct *him* to the Means which may lead *him* to the Discernment of the Truth. Make it *his* first Rule to regard what is plainly revealed in thy holy Word, and to reject whatever is inconsistent with it, by what Persons soever it may come recommended. Teach *him* farther a due Regard to the Appointment of those who are in Authority, in all such indifferent Matters, as thy good Providence has left to their Determination: And in Points, which are neither determined by thy revealed Will from Heaven, nor by *his* Superiors on Earth, teach *him* to understand and to use *his* Christian Liberty, and not to make a Matter of Conscience of that which at most is no more than a Point of Discretion. Enable *him* not only to distinguish between Right and Wrong, but to discern the different Importance of the Questions before *him*, and to proportion *his* Regard

*Prayers for Visitation of the Sick.* 8209

Regard and Care to their real Value and Moment. Enlighten *his* Understanding, strengthen *his* Spirits, confirm *his* Piety, and *shew Thou him the Way which He should walk in*, whilst *He lifts up his Soul unto thee*. Make *him* still more earnest in great Matters, and more easy to receive Satisfaction in small ones, and give *him* unfeigned Sincerity in the Discharge of all. Pardon every unwilling Error, and accept *his* honest Performance of that which *He* believes to be acceptable to thee. Remove from *him*, We pray thee, every groundless Scruple; Grant *him* to possess *his* Soul in Patience and Thankfulness, and to find Comfort in the present Discharge of *his* Duty, and in the Prospect of that unerring Fidelity and Joy, with which thy Holy Saints do both serve and enjoy thee in Heaven. Bring us all, We beseech thee, to that holy and happy State, through the Merits of our Saviour Jesus Christ.

*For an Infant.*

O God, who see'st the Ignorance of our Hopes and Fears, the Impropriety of what We desire, and of what We would avoid; who both knowest and choos'est what is best and fittest for us; We desire to refer our warmest Wishes and Petitions to thy  
P all-wise



all-wise Determination. Pardon what is faulty in any Instance or Degree of our Requests, and accept such as are suitable to the Nature and Reason which thou hast given us. Not with Indifference therefore, though with Resignation, We implore thy Mercy on this poor Child, and therein on those, who seem with equal Pain to feel *his* Complaints; O lighten, if it seem good unto thee, *his* Sufferings, and the Apprehensions of those who are nearly interested in *his* Welfare. Preserve, We beseech thee, *his* Life, and grant that the Continuance of it may prove indeed a Blessing to *himself* and to *his* Friends. Give *him* a lively Sense of *his* Duty to thee, and a zealous Care to perform it, that *He* may prevent the Difficulties of Virtue, and the Sorrows of Repentance, and may give an useful Pattern of early Piety. Grant that *He may grow in Wisdom and Stature, and in Favour with God and Man.* Or if *his* Preservation at this Time be not proper for *him* or *his* Friends, prepare them to bear with dutiful Resignation so severe a Trial. Convey *him* speedily to Happiness, and bring them securely after *him* to the Enjoyment of the same, through our Saviour and Redeemer Jesus Christ.

*For one that is young.*

O God, the Author of our Being, and Disposer of our State, who madest us for Probation in this World, and Glory in another ; Have Mercy, We beseech thee, on this thy Servant, who almost at the Entrance on (the active Part of) Life, has this solemn Call to consider the Uncertainty of his longer Abode in it. Continue *him* in the State of Probation, in order to exalt *him* in the State of Glory. Give *him*, We pray thee, an early Sense of *his* Duty to thee, as the great End of *his* Being and Business of *his* Life, and grant *him* Repentance for the Faults and Follies of *his* unripe Years. O remember not the Sins and Offences of *his* Youth, but according to thy Mercy, think thou upon *him*, O Lord, for thy Goodness. Give *him* farther Time to work out *his* Salvation, and give *him* Grace to employ the Remainder of it to that Purpose. Let *him* enter on the World with a deep Sense of the Danger of its Temptations, and the Insignificancy of its Enjoyments. Let *his* whole Desire be to attain thy Favour, and in that let *him* trust with Comfort, whether it shall please thee to continue *him* in Life, or to cut *him* off from it. Accept of such Improvement as

212 *Prayers for Visitation of the Sick.*

hath been suitable to *his* tender Years, and let *his* future Days equal the Innocence of the former, and exceed them in Understanding, Devotion, and Piety. And whether earlier or later, let *his* Departure from this World convey *him* to the Happiness of the next, through the Merits and Mediation of our Saviour Jesus Christ.

*For one that is old.*

**O** Lord, the Giver of Life, and Preserver of it through the many Casualties that surround and threaten it, We offer up our Prayers for, and with this thy Servant, whom Thou hast long continued and supported through the Changes and Chances of it. Direct *him* to pay *his* just Acknowledgments to thy good Providence for the many Deliverances that *He* has been favoured, and the many Days that *He* has securely enjoyed without the Approach, or Apprehension, or Fear of Evil. But principally lead *him* to reflect on the Return that *He* has made for so distinguished a Mercy. *He* has a long Life to account for, and the Use or Abuse of many Favours to present with Joy or Terror before thee: Happy if, under the Decays of Nature, *He* has the Support of Conscience; or more severely miserable,



nable, if, under the Infirmities of Old Age, *He* has the Terrors of a guilty Mind. But as Thou hast hitherto spared *him*, O spare *him* still farther for the Purpose of Repentance, and grant *He* may perfect *his* Virtues or cancel *his* Vices by an entire Dedication of *his* Heart and Soul to thy Service in the short Remainder of *his* Life. Let *him* find Ease and Satisfaction in persevering in an established Course of Piety, if that has been *his* wise Choice: or let not a former Habit of Iniquity discourage *his* Attempt of Penitence and Reformation, but let *him* finish *his* Course with good Resolutions and good Deeds, and prepare *his* Heart, as well as *his* Infirmities will permit, to see thee yet with Comfort in thy Kingdom. O grant this Mercy for the Sake of thy Son our Saviour Jesus Christ.

*For one that is middle-aged.*

O Gracious God, who has granted Time as a Preparative for Eternity, and hast allotted different Portions of it to different Persons, as it seemeth good to thy infinite Wisdom; Direct us to desire and value it for its true Use, and to employ it like those who know its Uncertainty. We see in daily Instances, and particularly in the Indisposi-

214 *Prayers for Visitation of the Sick.*

tion of this our *Brother* ; that no Age of Life is secure from such Casualties as threaten the Continuance of it ; but that when We are past the Dangers of Infancy, and before the Decays of Nature overtake us, yet We are liable to the Assault of many Diseases, which may cut short the most sanguine Expectations. Let the Remembrance of thy Providence that has hitherto preserved us, raise our Hopes and Trust in thee for the Continuance of thy Mercy, and accept the Prayers which We now offer in the Behalf of this thy Servant. Bless the Remedies that are used to promote *his* Recovery, and bless *him* with the Supply of such as are proper ; and grant that *his* Dis-temper may give Way to the Strength of Nature and the Applications of Art, whilst We desire to consider and acknowledge them both as instrumental only to the Purposes of thy good Pleasure. Above all, give *him* Grace earnestly to resolve to serve thee faithfully with *his* restored Strength, and grant that *He* may live to prove the Sincerity of such Resolution, to *himself* and others by the real Fruits of an holy Life. Grant this for the Sake of our Saviour Jesus Christ.

For

*For one that is poor.*

O God, who in thy infinite Wisdom hast appointed different Stations and Degrees amongst Men, with particular Duties arising from each, contributing thereby to the Comfort of this Life and the Probation for another ; We offer up our humble Supplications to thee for this thy Servant, whom thy Providence has been pleased to place in the lower Offices of this World. It is *his* Privilege, if it has been *his* Care, to be as high in thy Favour as the greatest of *his* Brethren, and to be as secure of the most exalted Happiness in the next World. We desire to consider and to treat *him* as Partaker of the same frail Nature and the same important Hopes as Ourselves ; and as the surest and highest Instance of our Good Will towards *him*, We presume to address thee with our sincere Petitions for the Recovery of *his* bodily Health, and the Security of *his* spiritual Welfare. If the Lowness of *his* Station be owing to *his* Integrity, to *his* Abhorrence of dishonest Means for raising *himself*, make *him* consider it as *his* Glory and Comfort ; if it has not tempted *him* to Discontent or Envy, cause *him* the more resignedly to embrace it as a Condition of



216 *Prayers for Visitation of the Sick.*

Safety, in being free from many Temptations that surround such of *his* Fellow-Creatures as abound with the good Things of this Life; Or if *He* has been reduced to, or continued in Poverty by *his* own Faults and Follies, give *him* the Grace to see them and to repent of them: and in all Events teach *him* to acquiesce in it as not being the Effect of Fate or Fortune, but of thy wise Direction for *his* Good, either by Way of Correction or Trial. Grant that the small Share of Enjoyments, which are *his* Portion in this World, may be the Occasion of fixing *his* Thoughts and Desires more warmly on the Treasures of the next. Let the Troubles of Life wean *him* from the Love of it, and bring *him* to the greater Resignation and calmer Composure at the Apprehension of Death. Yet if it seem good unto thee, restore *him*, We beseech thee, to Health, with a more earnest Sense of, and Regard to the proper Duties of *his* Station, and a more firm Resolution to seek and secure that Happiness, which Thou hast offered to all of every Degree, that seek it by true Repentance and Faith, in the Merits of thy Son Jesus Christ our Lord.

*For*

*For one that is rich.*

**B**lessed Lord, Gracious and Merciful, give thy Grace to this thy Servant to acknowledge thy Goodness and Loving-Kindness to *him*, and to acknowledge it equally in thy different Dispensations towards *him*. Thou hast blessed *him* with the Comforts of this Life, and Thou hast now blessed *him* with a Call to consider their comparative Insignificancy, and to fix *his* Thoughts and Designs on Treasures more certain, more satisfactory, and more lasting. We ought not to be insensible of, or unthankful for temporal Mercies, and We desire by the grateful and good Use of them, to secure our more important spiritual Interest. They cannot, We see, prevent a Day of Sickneſs, but the wise Application of them is then a real and great Support. Give *him*, and give us all in Proportion to our Stations, a just and moderate Esteem of the Enjoyments of this Life, a compassionate Regard to the Distress of those that want them, a dutiful Sense of our Obligations for our Share of them, and an entire Resignation to thy Providence in the Interruption or Loss of them. For *shall We receive Good at thy gracious Hands, and shall We not receive Evil?* Let

218 *Prayers for Visitation of the Sick.*

us receive both with that humble Spirit, which becomes us as Men, and as Christians, and with a serious Resolution to improve either to the End for which thou sendest them, and to our own future and final Felicity. In the mean Time, if it seem good unto thee, reject not our Petitions for the Continuance of temporal Mercies; Restore the Blessing of Health to this thy Servant, that *He* may be capable of enjoying with Prudence and applying with Piety the other Gifts, which thy Providence has bestowed on *him*; and grant that the Comforts of this Life may prove to *him* an Earnest of and safe Passage to the greater Happiness of the next, through the Merits and Mediation of our Saviour Jesus Christ.

*For one that is in the Middle-State of Life.*

**O** God, the Giver of our several Talents, and Judge of the Use of them, who wilt call each one to Account in Proportion to that which was committed to him; We implore the Continuance of thy Mercy to this thy Servant, whom Thou hast not distinguished by the Want or by the eminent Plenty of temporal Good Things. Grant that *He* may be able to answer with Satisfaction for that which has been committed



mitted to *him*, and that *He* may look on the Station which thy Providence has placed *him* in, not only with dutiful Resignation, but with joyous Thankfulness. Teach *him* to consider with Prudence, that it is attended with the fewest Cares and Troubles, and to consider with Piety, that it is free from the most frequent and most severe Temptations. Enable *him* to testify this happy Effect of *his* Condition by the real Holiness of *his* Life, and even under the Apprehension of Death grant that the Testimony of *his* Conscience may continue clear and secure. And now that Indisposition would incapacitate *him* for the Enjoyment of a higher Condition in Life, and would prove most convincingly that many of our Wishes, if attained, are only Superfluities, make *him* gratefully to acknowledge that *He* is not farther afflicted with the Want of proper Provisions of Assistance in this *his* Distress, but that *his* Station affords all the real Relief that Human Succours can generally supply in such Interruptions of bodily Health. Give a Blessing, We beseech thee, to those Succours, which are now administered in *his* Behalf, and hear and prosper the Prayers of *his* Friends for *his* Recovery; and grant that *He* and They may make a good Use of the farther Time, which Thou shalt afford them  
on

220 *Prayers for Visitation of the Sick.*

on Earth, that at their Departure from it They may be received to thy Mercy, through the Merits and Mediation of our Saviour Jesus Christ.

*For a Servant.*

O Merciful God, whose Providence is equally exercised in the Care of all thy Creatures of every Degree; We desire, as far as in us lies, to imitate thy gracious Condescension, and to be zealously concerned for all who want our Assistance. We esteem it no Abasement to be employed for the meanest of our Brethren in their temporal Concerns, and much less in their spiritual ones, in which We are All equally interested. Hear our Supplications, and accept our Services in Behalf of this our *Brother* in Distress, whose Station and Duty it is to administer to others, when in Health. Teach *him* and us to look on the Difference of Stations as the Appointment of thy wise Providence, and the proper Opportunity of exercising those various Virtues, which must qualify us all for the same Happiness hereafter. Fix, We pray thee, this Sense of Duty in *him* under *his* present Trial and Distress, and raise *him* up again to testify it in a more zealous Discharge of every Obligation to thee  
*his*

*his* Maker, and those whom Thou hast made *his* Superiors on Earth. Grant that Humility, Contentment, Truth, and Industry, may distinguish *his* future Conduct, and that Faith and Trust in *his* Redeemer may sanctify and improve these moral Virtues. Let these be *his* Guide in Health, and *his* Support in Sickness; and let *his* Enjoyment of that Help under *his* present Indisposition, which Many want, and which is the principal Advantage of an higher Fortune, excite *his* Gratitude to thee and to *his* Benefactors, and lead *him* to express it in *his* future Faithfulness and Piety. Give *him* the Grace to desire *his* Recovery principally for this End, and do Thou, We beseech thee, fulfil *his* Desire, and restore *him* to Health, and to the Attainment and Exercise of a good Conscience. Though *He* be a *Servant* in this Scene of *his* Being, let *him* consider and act as one, who in thy holy Word is styled a *Son* in Respect of *his* future Inheritance, that by Patience and Integrity, by Faith and Virtue, by Devotion and Godliness, *He* may become indeed an *Heir of God, and Joint-Heir with Christ*, of that eternal Happiness promised through the Merits of the same *his* gracious Saviour and Redeemer.

*For*



*For a Woman in Travail.*

O Gracious God, by whose Blessing Mankind is increased, We implore thy Blessing for a speedy Increase at this Time by the safe and immediate Delivery of this thy Servant, who is now labouring under the Pains and Perils of Child-Birth. Hear our Prayers for her, and hear her earnest Petitions for herself, and grant a sudden and joyful Conclusion of this her sore Travail. *Her Sorrow is greatly multiplied by this her Conception,* and the approaching Hour of bringing forth; Do Thou, We beseech thee, who only art able, support her in this her great and weighty Trial. O Thou, who when Thou gavest Room for Repentance and openedst some Degree of Hope to fallen Creatures in the Prospect of a Redeemer, didst at the same Time appoint this Burden as a Memorial of, and Penalty on the first Transgression, grant that this severe Chastisement for the original Offence may deter all from the Practice of actual Offences, and confirm their Faith in the History of holy Word, which alone accounts for so penal and marvellous a Dispensation. Let this general Lot attending the Human Birth, influence the whole Human Species at all Times

*Prayers for Visitation of the Sick.* 223

Times to the true Use of their Being; but at this particular Season We desire to testify our Compassion, and pour forth our Supplications for this thy Servant now suffering under that early Sentence. Let this, We humbly pray thee, be her only Suffering, and deliver her speedily even from this. Pardon her Sins, that under her severest Pains She may be able to think with Comfort on thy Providence and Protection. Exert them in her Favour in this her great Extremity. Strengthen her under her Agonies, or lighten them to her, and bring them to a happy End. Above all, grant that a Sense of thy Mercy to her in this Time of Need, may lead her to a firm Trust in thee at all Times, and to a suitable Care to please and obey thee; that She may hereafter *praise thee as the joyful Mother of Children*, and may by Instruction and Example teach them to praise and obey thee likewise. Grant this for the Sake of our Saviour Jesus Christ.

*For the same after Delivery.*

O Blessed Lord, who hast heard our Prayers, and granted that safe Delivery to this thy Servant, which We so lately and earnestly implored; receive our devoutest Thanks for this Earnest of her future

224 *Prayers for Visitation of the Sick.*

ture and more perfect Recovery ; and go on, We beseech thee, to compleat this Mercy to her and to us. Let the Sense of this thy Goodness, now so happily experienced, be present to her Mind, and influence her Life through all her remaining Days. Let it support her under the farther Pains or Dangers attending her Condition ; Let it raise her to private Praises and Devotions during her Confinement, and speedily to return her publick Thanks in the Assemblies of the Faithful ; and above all, grant that She may shew forth thy Praises, not only with her Lips but in her Life. Though Nature has its Effect upon a sudden Relief from Pains, and now that *as soon as she is delivered, She remembreth no more the Anguish, for Joy that a Child is born into the World,* yet let Grace have a more perfect Work upon her, and let her never so forget her Anguish, as to forget the Mercy of this her Deliverance from it. Bless the Fruit of her Labour, this helpless Infant. Preserve *him* for a solemn Dedication to thee in the necessary Method of thy own Institution, for proper Instruction in the Nature of *his* Baptismal Engagements, and for an exemplary Conversation suitable to the Advantages of such an Education. Preserve *him* from the Dangers and the Temptations of the World,  
that



that *He* may live to thy Glory, to the Comfort of *his* Friends, and *his* own present Credit and future Salvation. Confirm us all in an Holy Life, that *We* may finally attain to a happy Death, through the Merits and Mediation of our Saviour Jesus Christ.

*For the same, if the Child be still-born.*

**O** Almighty God, who punishest us less than our Sins deserve, who bledest us ever beyond what our Services could claim, and often beyond what our Understandings can comprehend; We desire to acknowledge thy Wisdom and Goodness in all thy Dispensations, whether suitable, or not, to our Expectations and Wishes. We know not what We pray for, if We pray for any thing without an entire Resignation to thy Providence. Our Disappointments may be our greatest Blessings; and in our Ignorance of future Events, We confess that We ought, in Prudence as well as Piety, to put an entire Confidence in thy Care of us, and Provision for us. We desire to testify this our prudent and pious Regard to thy Dispensations by submitting with a dutiful Composure to the Loss which We have now sustained, and by turning our grateful Hearts to just Acknowledgments for thy Mercy in

the Preservation of this more valuable Life, which Thou hast continued to us after the peculiar Dangers and Difficulties attending her Case and Condition. We magnify thy Holy Name for this thy Goodness to her and us; beseeching thee to continue this providential Care of her, and to restore her in due Time to herself and to us. Relieve the Pains of her Body, and compose the Troubles of her Mind, and give her Grace to be thankful for the Prospect of her own Recovery, and for the Enjoyment of many surviving Comforts. Perfect, We pray thee, her Recovery, and the Piety of us all; that every Dispensation, whether of Joy or of Affliction, may unite us the more closely to thee, and may lead us to fix our whole Hearts on the proper Object of all our Hopes, that is, on thy Favour, through the Merits and Mediation of our Saviour Jesus Christ.

*For one that is slightly indisposed.*

**O** God, We acknowledge that Health and Sickness are thy Dispensations, and that *in thy Hand are the Issues of Life and Death*; Dispose and enable us, We beseech thee, to live suitably to this Acknowledgment, to be ever prepared for both, and  
to

to be willing to submit to any State, to which thy Providence shall please to call us. Accept, We pray thee, our Supplications in Behalf of this thy Servant, who has rightly judged that *He* cannot apply to thee too soon, but desires to interpret this first Interruption of *his* bodily Health as a Call to secure and perfect the Health of *his* Soul. Make *him* more and more sensible that the Concernments of *his* spiritual Part ought not to be deferred, till the Infirmities of *his* mortal Part may incapacitate *him* for Attention. Grant *him* now to desire, whilst *He* is best able, to implore thy Pardon for *his* past Offences, to detest them with *his* whole Heart, and to resolve on future Obedience, whilst there is Room to hope that *He* may live to testify the Sincerity of *his* Devotion by the Regularity of *his* Conduct. Prevent, if it seem good unto thee, any farther Progress of *his* Complaints, and grant *him* an immediate Restoration to *his* former Health. Or if these early Tokens of Distemper are intended to lead to farther and severer Trials, Grant that *He* may finish *his* most important Task to thy Acceptance and *his* Security, before *his* Indisposition so prevails as to affect *his* Senses, or perplex *his* Thoughts. Direct *him* to submit with Patience to thy good Will in every farther Advance of this



228 *Prayers for Visitation of the Sick.*

Distemper, and to apply to thy Protection in each to the best of *his* Capacity : and do thou hear *his* Prayers, and pity *his* Sufferings, and delivering *him* according to thy Wisdom and Mercy, either by the Favour of a longer Life, or of a blessed Death, through the Merits and Mediation of thy Son our Saviour, Jesus Christ.

*For one that is using Medicinal Applications.*

O Blessed God, who in Mercy and Wisdom hast so made and placed us, as that the Welfare and Happiness of our Body as well as of our Soul, depend in a great Measure on our own Conduct, and We may often contribute to the Ruin of them by our Neglect, though We cannot secure the Preservation of either merely by our own Strength ; prosper, We beseech thee, our Endeavours in the Behalf of both, and grant that We may prudently apply the Means which Reason dictates, and may piously expect Success only through thy Blessing upon them. Give this thy Blessing to the Remedies which are now prescribed to and applied by this thy Servant. Prosper them to the Recovery of *his* bodily Health, that *He* may again be able to discharge the Duties of *his* Station, and may be truly disposed

posed to make a right Use of *his* recovered Strength. Favour *his* natural and rational Desire of the Continuance of Life, and of the innocent Comforts of it, as a valuable Gift of thy Providence; prevent or pardon the Tendency to too strong a Desire of it, and confirm and accept *his* Dedication of all the Faculties of *his* Mind and Body to thy Service. Make *him* equally careful to use the proper Means for the Welfare of *his* Soul, and bless them with the same Success; that the Continuance of Life may prove indeed a Mercy to *him*. Grant that the Piety of it may secure and increase the present Satisfaction of it; and that the present Comfort of a right Conduct may still contribute to the farther Improvement of it: that when all Remedies fail, and Nature, or Violence, or Disease, shall remove *him* from this World, this Removal may prove the greatest of all Blessings, by conveying *him* securely to thy glorious Presence, through Jesus Christ our Lord.

*For one that is under Recovery.*

**O** Gracious God, who joinest Mercies to thy Judgments, and hast heard and in some Measure granted our former Petitions in Favour of this thy Servant, let us

230 *Prayers for Visitation of the Sick.*

join our Praises to our Prayers, and hear, We beseech thee, and accept them in *his* Behalf. Thou hast already graciously delivered *him* from the Extremity of that Illness, of which We were lately so apprehensive, and We desire to bless thy holy Name for this thy Goodness to *him* and us. Fill our Hearts with a due Sense of this thy *unexpected* Blessing, and let us shew forth our Praise for this and all thy other Mercies, not only with our Lips, but in our Lives. But let not this Exaltation of our Hopes heighten into any presumptuous Confidence of *his* Security, and suffer not the Thought of *his* lessened Danger to lessen the Warmth of *his* Devotion to thee. Grant that the State of *his* Mind may continue the same in the Expectation of Health as in the Apprehension of Dissolution, and that thy Will may be *his* in every State and Condition of *his* Being. Yet with this Resignation to thy Wisdom, We humbly pray thee to perfect *his* Recovery, and to restore *him* to *his* former Enjoyment of Strength and Comfort. Grant this Mercy speedily, or grant us Patience to wait till thy good Time, and bless us securely with it in the End. Let no Impiety of Thought, Word, or Deed in us, prevent or delay the Blessing, but fit us for the Reception of every Divine Favour by a Holy Reso-



*Prayers for Visitation of the Sick. 231*

Resolution to make a right Use of it. Confirm these good Purposes in us for the Sake of our Saviour Jesus Christ.

*For one whose Recovery is doubtful.*

**O** Mighty and merciful God, whose Providence over-ruleth all Events, and turneth them to answer the Purposes of thy wise Counsels; who for many good and gracious Ends hast kept from us the particular Knowledge of the appointed Time of our Dissolution, warning us by many Signs to live in constant Preparation for it; We desire that We, who by thy Blessing do as yet enjoy our Health, and this our *Brother*, who is now afflicted with Sicknes, may equally remember the Uncertainty of our Lot, and equally trust in the Certainty of thy Providence. We are sensible how soon the Condition of either of us may be reversed, and We desire to live prepared for any Condition, which Thou shalt allot to us. But as *his* present Indisposition particularly calls on us, We desire at this Time to offer up our Supplications particularly for *him*, as We see Reason to hope that *his* Sicknes may be capable of Relief, yet are not without Cause of Apprehension that it may exceed the Power of Remedies. Confirm,

232 *Prayers for Visitation of the Sick.*

We beseech thee, the Grounds of our Hopes, and dissipate those of our Fears, and grant a speedy and comfortable Conclusion of this afflicting Dispensation. If such Mercy be proper for *him* and us, bless us with early and certain Tokens of *his* Recovery; or if farther Apprehensions be more useful to work good Effects on us, grant that we may apply them to that End, and in all Events may be prepared to submit to thy Wisdom. Give us the Grace to be frequent and fervent in our Devotions, and accept them through the Merits and Mediation of our Saviour Jesus Christ.

*For one that is recovered.*

O God, by whose Mercy We live at all Times, and by whose peculiar Mercy We have this Occasion of addressing ourselves to thee; We desire to offer up our hearty Thanks to thee for the Success of our former Petitions in Behalf of this thy Servant. Thou hast heard our Prayers for the Recovery of *his* bodily Health, and We desire to bless thy holy Name for this *his* great Deliverance. O grant the same Success to our Intercessions for the Salvation of *his* Soul; and grant that *He* may never cease to be as solicitous for that Blessing, as when  
*He*

*He* was in the greatest Appearance of Danger. Now that *He* is able, make *him* willing and desirous to pray for *himself*; and make *him* punctual in the Discharge of that, and all other Duties. Suffer not the Return of Temptations to extinguish or lessen in any Degree the Sense of *his* great Obligations to thee, or the Remembrance of *his* holy Vows and Resolutions in the Time of *his* Distress. As Thou hast granted *him* the Opportunity of testifying *his* Sincerity, grant *him* Fidelity and Zeal to express it publicly to thy Honour and *his* own Salvation. Teach *him* to regard *his* Recovery as a Blessing principally in this Respect; and to consider that the Respite is short; that the Time of Dissolution must soon inevitably approach, when Remedies and Prayers will not avail; when all Human Means will be fruitless, and Miracles must not be expected. Cause *him* farther to consider, that the most distressful Part of that last Scene may now be prevented by the Preparation of a holy Life; that all future Surprise even in sudden Indispositions may be effectually removed by habitual Piety; and that Death itself may well hereby appear only as the necessary Passage to an endless Life. O give *him* and give us all Grace to live like those, who know that they are but *Strangers and Pilgrims upon Earth*;



234 *Prayers for Visitation of the Sick.*

*Earth*; that they have here no continuing City, but seek one to come. Make us think of these Things, whilst by thy Goodness We enjoy Health, and Strength, and Capacity to think of them with Calmness and Attention. Grant that We may serve thee, whilst We are best able to serve thee in a proper Manner, with all our Hearts, and with all our Souls. Let this be the Care of our Lives, that it may be the Comfort of our Deaths; and that after our Dissolution it may be the Means of securing our Peace with thee, and enjoying the everlasting Rewards promised by thee, through the Merits and Mediation of our Saviour Jesus Christ.

*For one that is under a Relapse.*

O God, the God of the Spirits of all Flesh, who alone knowest the appointed Time of the Separation of them, and who by daily Changes of our Condition remindest us continually of the Uncertainty of that Time; Look down with Mercy and Compassion on us and our Requests in Behalf of this our afflicted *Brother*, whom Thou hast called to a farther Participation of the Cup of Affliction. We had entertained the pleasing Thought of enjoying speedily *his* Society in the publick Congregation of thy faithful

faithful Servants, and in the Converſe of *his* private Friends. But thy Wiſdom has denied or delayed the Bleſſing, and called us again to a more earneſt Senſe of Duty by a more immediate Apprehenſion of *his* Danger. Grant, We beſeech thee, that it may be for no other End than to awaken *him* to a more immediate Dependance on thy Providence; and grant that it may answer effectually that great and merciful Deſign. Hear our Prayers again for *his* more perfect Recovery, and renew our Hopes as ſuddenly as Thou haſt renewed our Fears. We *know not what a Day may bring forth* with Reſpect either to *his* Condition or our own; but with all the Reſignation which becomes our Duty to thee, and with all the Earneſtneſs, which becomes our Charity to *him*, We implore thy Mercy in *his* ſpeedy Reſtoration to Health and Strength; Grant that *He* may live to acknowledge this thy great Goodneſs to *him*, and may conſecrate faithfully to thy Service the Remainder of *his* Life, which Thou ſhalt thus wonderfully preſerve to *him*. Bleſs theſe our Supplications with Succeſs, for the Sake and through the Merits of our Saviour Jeſus Chriſt.

*For*

*For one that is in great Danger.*

O Gracious God, whose Providence is over all thy Works, and is equally discernible in the common and the unusual Events of Life ; We desire to acknowledge it in all Circumstances of our Being, and to trust in thee in every Danger and in every good Prospect that attends us. Thou *bringest down to the Grave, and bringest up* ; and We are sometimes as much astonished at the unexpected Recovery of ourselves, or our Friends, as at the unexpected Casualty that alarmed our Fears. We ought not to set Bounds to thy Power or thy Mercy, nor ought We to neglect our Discharge of our own Duty. Whilst Thou continuest Life, We desire to continue our Prayers ; and though We expect not Miracles in our Behalf, yet We know that Thou canst order the Course of Nature so to work, as that the Event may appear little less than miraculous. Though the great Appearance of Danger in the Case of this our distressed Neighbour forbids any promising Expectation of *his* Recovery, yet Reason and Scripture forbid us to despair, or to neglect the proper Offices of Christians and Neighbours. To thy Mercy We recommend *him*, with a sincere Desire of *his* Health and Welfare, yet with an entire  
Refig-



Resignation to thy wise Disposal: Beseeching thee to fit *him* and us by Contrition and Purity of Heart for an innocent Continuance in this World, or an happy Removal to another. This Mercy We presume to ask only in the Name and for the Sake of our Saviour Jesus Christ.

*For one that is going to make his Will.*

**O** Merciful God, who hast blessed us with Comforts to make the Passage through this Life more easy, and hast taught us so to apply them as to make the Conclusion of it more secure; Give us Grace to esteem them according to their true Use and Value, and so to dispose them as may be most for the Welfare of Ourselves and Others. Grant us to make a wise and prudent, a just and charitable Application of them, whilst Health and Strength enable us to dispense them with our own Hands; and continue to us the same good Heart and Design in our last Disposal of them. And as this thy Servant has rightly determined to prevent the Confusion arising from unsettled Affairs, or from too late and careless a Regulation of them, give *him* equal Care and Prudence in the important Work now before *him*. Give *him* Grace to correct whatever has  
been

238 *Prayers for Visitation of the Sick.*

been amiss, and to supply whatever has been defective in *his* former Use and Application of them. Let not Pride, or Ambition, or Partiality, or Resentment, influence *his* Mind in the Distribution of *his* Fortune, but let all Passion be laid aside, and let Reason and Religion direct the Disposal. Make him remember the great Rule of dealing with all, as *He* would in the same Case equitably desire to be dealt with by them; and make *him* desirous so to distribute the Substance, which thy Providence has blessed *him* with, as may best discharge *his* own Obligations, and enable others to discharge theirs. Grant that this prudent Disposition of *his* worldly Affairs may give Comfort and not Concern to *his* Mind, but that *He* may consider *himself* as better prepared hereby either for Life or Death. Preserve *him*, if it seem good unto thee, for the farther Enjoyment of *himself* and of these outward Comforts, which thy Mercy has bestowed upon *him*; and bring *him* in thy own good Time, by the thankful and pious Application of them, to those more valuable Blessings, which Thou hast provided for all who sincerely love and obey thee, through the Merits and Mediation of our Saviour Jesus Christ.

*For*

*For one that is light-headed.*

**O** Merciful God, who knowest our Infirmities; make us ever mindful of them Ourselves, that the very Frailties of our Bodies may admonish us to guard against the Diseases of our Souls; that We may never live so as that a sudden Deprivation of Life or Sense may be our Ruin. Under this View of our own State and Duty We desire to compassionate the Calamities, whether of Body or Mind, wherewith Others are afflicted; and in particular, to pity the distressed State of this thy Servant, who is not able now to lift up *his* own Thoughts and Devotions to thee. Accept our Prayers on *his* Behalf, and grant that *He* may not long continue in this unhappy State, but may return to the Use of *his* Reason, and make a true Use of it by a sincere Dedication of *himself* and all *his* Faculties to thy Honour and Service. In the mean Time compose *his* Spirits, that *He* may not be sensible of Pain and Terror, whilst *He* is incapable of receiving and applying any rational Consolation. Remove from *him* the Apprehension of imaginary Dangers, and deliver *him* from the Approach and Progress of real ones. Let not this, We beseech thee, be *his* final State  
in



240 *Prayers for Visitation of the Sick.*

in this World, but restore *him* to us and to *himself*; that *He* may live to make a better Preparation for *his* eternal State in the other World. And grant that We may all consider it as the best Test and highest Privilege of our Understanding, to shew forth thy Praises both with our Lips and in our Lives, and to apply for thy Acceptance, with this Condition of Obedience, only through the Merits and Mediation of our Saviour Jesus Christ.

*For one that is insensible.*

**O** Merciful God, the Giver and Preserver of all our Faculties and all our Comforts; We desire to acknowledge and to improve them, whilst Thou continuest them to us, and to live duly sensible of the Uncertainty of their Continuance. Let the Example of this thy Servant, whose Understanding Thou hast permitted to depart from *him*, excite our Care for ourselves, and our Compassion for *him*. We pray for *him*, that *He* may yet again be able to pray for *himself*, and that *his* Petitions may then be heard and accepted by thee. In the mean Time let our Supplications on *his* Behalf be favourably presented at the Throne of thy Grace. Pardon the voluntary Errors of  
*his*

*his* Understanding, whilst *He* enjoyed it; restore *him* to the Enjoyment of it; and above all, to a wise and pious Application of it. Pity *his* present distressful State; accept of *his* past Repentance, however imperfect; and grant *him* an Opportunity of improving in future Obedience and Virtue. Though *He* is incapable now of farther Offence, yet *He* is not incapable of thy Mercy, nor of a Possibility of serving thee more truly and fervently hereafter. O grant *him* this Capacity by a Return of *his* Reason; and grant *him* the greater Mercy to make a right Use of it: that *He* and We may live to celebrate together thy Praises, and to dedicate ourselves, and all our Faculties to the sincere and fervent Love of thy most holy Name. Hear us, We beseech thee, for the Sake of our Saviour Jesus Christ.

*For one that is at the Point of Death.*

O God, who hast made of one Blood all Nations of Men to dwell on all the Face of the Earth, and hast enjoined us to love and to pray for each other; Let our Affection and Devotion express a Fervency suitable to the Exigency of the Case before us, and accept, We beseech thee, this (in all Appearance) our last Intercession for our departing

R

parting

242 *Prayers for Visitation of the Sick.*

parting *Brother*. Let our Prayers be offered with that Earnestness, and attended with that Success, which We should desire for ourselves on the same great Occasion. Receive *his* Soul to thy unbounded Mercy, and give *him*, in the remaining Minutes of *his* Life, a comfortable Prefage of this thy Goodness to *him*. Whilst *his* Understanding is continued to *him*, let it be devoutly employed in Application to thee; and take *him* in the Act of Devotion to the joyful Work of praising thee without End or Interruption. Lighten the Agonies of Death to *him*, and strengthen *him* to endure such as Thou shalt permit to attend *his* Dissolution. Let no Uneasiness of Soul, or Torture of Body, or Violence of Passions, arising from the Union of both, disturb the ensuing Separation of them; but grant *him* Ease and Peace in *his* Departure from this World, and everlasting Happiness after it. Accept of *his* Improvement in Virtue during the Season of Temptation; and accept of that Repentance, which *He* has been enabled to make, before this Progress of *his* Distemper; and as *He* is now entering on the unalterable Stage of *his* Being, grant *him* all the Preparatives for so important a Change. Let *his* Mind be calm and resigned, and *his* Temper holy and heavenly,  
and



and make *him* such now in all Respects, as *He* hopes, and We pray that *He* may be, to all Eternity. *O Lord, let it be thy Pleasure to deliver him; make haste, O Lord, to help him.* Assist *him* with thy Support in the Passage, and bless *him* with thy Acceptance in the End of it: And grant that We, who daily see that *this is the End of all Men*, may very seriously *lay it to Heart*, and may endeavour, by the same Means of Holiness and Piety, to attain to the same great Hopes, through the Merits and Mediation of our Saviour Jesus Christ.

*For the same.*

**B**Lessed Jesus, who once representedst thyself visibly to thy dying Servant, *St. Stephen*, to support him in the last Act of his Probation; Look down, We beseech thee, with Mercy and Compassion on this our departing *Brother*, the Work of thy own Hands, and Purchase of thy own Blood, and enable *him* to look up with the Eye of Faith to thee, and to reap Satisfaction in the Prospect. Thy Sufferings and thy Promises, as set forth in the Gospel, are at all times the only Grounds of Comfort to miserable Sinners, and more especially at this Time of Trial and Distress. We cannot look for-

244 *Prayers for Visitation of the Sick.*

ward with any Degree of Hope to those important Seasons, the Hour of Death, and the Day of Judgment, but by thy gracious Assistance. O grant it in this Time of Need, and hear our Prayers for this thy Servant, who is now hastening to thy Tribunal, and who puts *his* whole Confidence only in thy Mercy. O suffer *him* not to fail of that Happiness, which Thou thyself once diedst to obtain for *him*. By the Merits of thy own Agony carry *him* safely through *his*; By thy Cross and Passion blot out the Remembrance of *his* Offences; By thy precious Death and Burial prepare *him* patiently to submit to *his* Change; By thy glorious Resurrection entitle *him* to the same Hope; and by thy Ascension bring *him* to the same State of Glory. In this *his* distressed State, in which *He* is incapable of Relief from any other Power, yet We know that *He* can, and We pray that *He* may find thy all-sufficient Help both for *his* Soul and for *his* Body; Grant that the former may depart in Peace, and the latter may rest in Hope, and both may be joined again in endless Joy and Glory. And bring us, We beseech thee, in thy own good Time, to the same happy and glorious State, through thy own all-sufficient Merits and Mediation.

*For*

*For Consolation on the Death of Friends.*

**O** Most wise and merciful Father, who hast blessed us with Comforts, to make our Passage through Life more easy, and hast surrounded us with Dangers, to make our Conduct through it more careful; Give us Grace to use the Blessings that We are favoured with, as those who remember the Uncertainty of their Continuance, and the Certainty of that Account which is shortly to be given of them. Make us truly sensible that We are not worthy the least of thy Mercies, whilst they are continued to us; and that Thou dost in Wisdom and Justice remove them from us. Prepare us in our best Days to expect these Seasons of Affliction, and to behave under them as those who believe that they are sent to us by thy wise Providence. Bless us more particularly with thy supporting Grace, when Thou touchest us in our most important temporal Concern; when Thou takest from us our nearest and dearest Friends. O be Thou our Friend in this great Trial of our Patience, when all thy own great Gifts, of natural Affection, of Reason, and of Religion, concur to aggravate the Distress, obliging us to feel the Calamities of Others



246 *Prayers for Visitation of the Sick.*

and to admit a compassionate Grief for the Loss that has been sustained. Make us apply the same good Gifts in the Relief as well as the Expression of our Concern. Give us Grace *not to sorrow as those that have no Hope*, but to moderate and express our Grief, as those who firmly believe what We profess to believe, and who rejoyce in the Knowledge of thy holy Revelation. Make us earnestly aspire after that happy Immortality, which We hope (*and believe*) our deceased Friend has already attained; and grant that the very Distress, which *his* Removal from us occasions to us, may be applied as an useful Means to wean us more effectually from all worldly Affections, and to enforce a holy Resolution of spending the Remainder of our Days in thy more immediate Service. Grant that this just Sentiment may not wear off with the present Occasion, but may be the constant ruling Sentiment of our Lives; that We may again hereafter, in a more durable Station, rejoin our former Partners in Piety and Virtue, and may receive with them our joint Reward; where our Affection to particular Persons will either be swallowed up in a total Dedication of our Faculties to thee, the great Source of all Comfort and Delight; or where, if it will then contribute to our  
Hap-

Happiness, We shall be blessed with the most perfect Knowledge and Enjoyment of all our pious and virtuous Friends. Dispose of us, We beseech thee, in thy own wise and good Method; but bring us securely in the End to thy glorious Presence, through the Merits and Mediation of our Saviour Jesus Christ.

*For the same.*

**O** Almighty God, the Dispenser of all Judgment, and Fountain of all Comfort; give us Grace to acknowledge thy over-ruling Providence in every Dispensation, and to apply to thee for Support in every Distress, which thy Wisdom shall think fit to bring upon us. In particular, accept the Prayers, which now proceed from Hearts pierced with a deep Sense of Sorrow, and wounded in the tenderest Part of our Nature. Our present Affliction is such as can admit of no Consolation to wicked Men, and in which the Best can reap it only by Application to thy Mercy. Hear us then, We beseech thee, in this our sore Calamity; and since in thy wise Design of preparing us for Eternity, Thou hast been pleased so to make and place us, as that the greatest present Blessings that We enjoy, do

248 *Prayers for Visitation of the Sick.*

but make us capable of the heavier Affliction when we are deprived of them ; support us, We humbly pray thee, under these real and great Distresses. We know the Value of other Blessings chiefly by the Loss of them, but That of thy Favour We best understand by the Enjoyment of it. Grant us this happy Knowledge by a constant Care to qualify ourselves for it ; that We may in no Case be left remediless, but may find some Relief even in an Affliction, which in the Nature of it admits of no Reparation. Make even the Death of our Friends instrumental to the Advancement of our spiritual Life ; that We may receive these Wounds of our Peace as the proper Punishment of our Sins ; may become thereby the more deeply sensible of the Insignificancy of this World, and of the Necessity of raising our Hearts and Affections to the uninterrupted Felicity of the next. Teach us not to dissemble or to be ashamed of that Regret and Sorrow, which We feel at our Separation from those, whom the Ties of Relation and of Worth had bound so closely to us, but to limit them only within the Bounds of Reason and Religion ; that they may be consistent with a Sense of our Duty to thee ; and with a grateful Regard for the many remaining Blessings that We still enjoy. Continue,  
We



*Prayers for Visitation of the Sick.* 249

We beseech thee, these Blessings, and if it seem good unto thee, increase them to those who are so severely afflicted by this present Dispensation. Comfort the Widow and the Fatherless, and raise them up Friends to assist and direct them in their Support and Education; to put them in a Method of being useful in this World, and principally to instruct them in their Preparation for another. Make us careful to imitate the Virtues and Graces of those that have gone before us, and endeavour ourselves to leave a proper Pattern to succeeding Generations. And *teach us all so to number our Days, that We may apply our Hearts unto Wisdom*; may make the Prospect of Happiness in the next Life our chief Comfort in this; and may securely attain to it in thy good Time, through the Merits and Mediation of our Saviour Jesus Christ.

*Proper*

*Proper Collects taken from the Liturgy,  
which may be used with any of the  
Prayers for the Sick.*

**O** Lord Jesu Christ, who at thy first Coming, didst send thy Messenger to prepare thy Way before thee; Grant that the Ministers and Stewards of thy Mysteries may likewise so prepare and make ready thy Way, by turning the Hearts of the Disobedient to the Wisdom of the Just; that at thy second Coming to judge the World, We may be found an acceptable People in thy Sight, who livest and reignest with the Father and the Holy Spirit, ever one God, World without End. *Amen.*

**O** Lord, We beseech thee, mercifully to receive the Prayers of thy People, which call upon thee : and grant that they may both perceive and know what things They ought to do, and also may have Grace and Power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

**A**lmighty and everlasting God, who dost govern all things in Heaven and Earth ; Mercifully hear the Supplications of thy People, and grant us thy Peace all the Days

Days of our Life, through Jesus Christ our Lord. *Amen.*

**O** Lord, We beseech thee favourably to hear the Prayers of thy People, that We, who are justly punished for our Offences, may be mercifully delivered by thy Goodness, for the Glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without End. *Amen.;*

**O** God, the Strength of all them that put their Trust in thee, mercifully accept our Prayers; and because through the Weakness of our mortal Nature We can do no good thing without thee, grant us the Help of thy Grace, that in keeping thy Commandments, We may please thee, both in Will and Deed, through Jesus Christ our Lord. *Amen.*

**O** Lord, We beseech thee, mercifully to hear us, and grant that We to whom thou hast given an hearty Desire to pray, may by thy mighty Aid be defended and comforted in all Dangers and Adversities, through Jesus Christ our Lord. *Amen.*

Let



**L**ET thy merciful Ears, O Lord, be open to the Prayers of thy humble Servants: and that they may obtain their Petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

**A**Lmighty and everlasting God, who art always more ready to hear, than We to pray, and art wont to give more than either We desire or deserve; pour down upon us the Abundance of thy Mercy; forgiving us those things, whereof our Conscience is afraid, and giving us those good things, which We are not worthy to ask but through the Merits and Mediation of Jesus Christ thy Son our Lord. *Amen.*

**O** God, our Refuge, and Strength, who art the Author of all Godliness, Be ready, We beseech thee, to hear the devout Prayers of thy Church, and grant that those Things, which We ask faithfully, We may obtain effectually, through Jesus Christ our Lord. *Amen.*

**O** God, merciful Father, that despisest not the sighing of a contrite Heart, nor the Desire of such as be sorrowful; mercifully assist our Prayers that We make  
before

before thee in all our Troubles and Adversities, whensoever they oppress us; and graciously hear us, that those Evils, which the Craft and Subtilty of the Devil or Man worketh against, be brought to Nought, and by the Providence of thy Goodness they may be dispersed; that We thy Servants being *preserved from severe Trials, or supported under them*, may evermore give Thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

**W**E humbly beseech thee, O Father, mercifully to look upon our Infirmities: and for the Glory of thy Name, turn from us all those Evils, that We most righteously have deserved; and grant that in all our Troubles We may put our whole Trust and Confidence in thy Mercy, and evermore serve thee in Holiness and Pureness of living, to thy Honour and Glory through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

**O** God, the Creator and Preserver of all Mankind, We humbly beseech thee for all Sorts and Conditions of Men, that thou wouldst be pleased to make thy Ways known unto them, thy saving Health unto all Nations. More especially We pray for the  
good

254 *Proper Collects from the Liturgy.*

good Estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the Way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life. Finally We commend to thy Fatherly Goodness all those, who are any Ways afflicted or distressed in Mind, Body or Estate (*especially those for whom our Prayers are desired*) that it may please thee to comfort and relieve them, according to their several Necessities, giving them Patience under their Sufferings, and a happy Issue out of all their Afflictions. And this We beg for Jesus Christ's Sake. *Amen.*

**A**lmighty and everlasting God, mercifully look upon our Infirmities and in all our Dangers and Necessities, stretch forth thy right Hand to help and defend us, through Jesus Christ our Lord. *Amen.*

**O** God, who knowest us to be set in the Midst of so many and great Dangers, that by Reason of the Frailty of our Nature, We cannot always stand upright, Grant to us such Strength and Protection, as may support us in all Dangers, and carry us through



through all Temptations, through Jesus Christ our Lord. *Amen.*

**O** God, whose blessed Son was manifested, that He might destroy the Works of the Devil, and make us the Sons of God, and Heirs of eternal Life: Grant us, We beseech thee, that having this Hope, We may purify ourselves, even as He is pure; that when He shall appear again with Power and great Glory, We may be made like unto him in his eternal and glorious Kingdom, where with thee, O Father, and thee, O Holy Ghost, He liveth and reigneth, ever one God, world without End. *Amen.*

**O** Lord God, who seest that We put not our Trust in any thing that We do: mercifully grant that by thy Power We may be defended against all Adversity, thro' Jesus Christ our Lord. *Amen.*

**A**lmighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the Sins of all them that are penitent, create and make in us new and contrite Hearts: that We worthily lamenting our Sins, and acknowledging our Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, through Jesus Christ our Lord. *Amen.*

Almighty

**A**lmighty God, who seest that We have no Power of ourselves to help ourselves: keep us both outwardly in our Bodies, and inwardly in our Souls, that We may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul, through Jesus Christ our Lord. *Amen.*

**G**Rant, We beseech thee, Almighty God, that We, who for our evil Deeds do worthily deserve to be punished, by the Comfort of thy Grace, may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

**W**E beseech thee, Almighty God, mercifully to look upon thy People, that by thy great Goodness they may be governed and preserved evermore, both in Body and Soul, through Jesus Christ our Lord. *Amen.*

**A**lmighty God, who through thy only begotten Son Jesus Christ hast overcome Death, and opened unto us the Gate of everlasting Life; We humbly beseech thee, that as by thy special Grace preventing us, thou dost put into our Minds good  
Desires,

Desires, so by thy continual Help We may bring the same to good Effect, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost ever one God, World without End. Amen,

**O** Almighty God, who alone canst order the unruly Wills and Affections of sinful Men ; Grant unto thy People, that they may love the Things which Thou commandest, and desire that which Thou dost promise ; that so among the sundry and manifold Dangers of the World, our Hearts may surely there be fixed, where true Joys are to be found, through Jesus Christ our Lord. Amen.

**O** Lord who never failest to help and govern them, whom Thou dost bring up in thy stedfast Fear and Love ; keep us, We beseech thee, under the Protection of thy good Providence, and make us to have a perpetual Fear and Love of thy Holy Name, through Jesus Christ our Lord. Amen.

**O** God, the Protector of all that trust in thee, without whom Nothing is strong, Nothing is holy ; increase and multiply upon us thy Mercy ; that Thou being our Ruler and Guide, We may so pass through Things temporal, that We finally  
S lose



lose not the Things eternal. Grant this, O Heavenly Father, for Jesus Christ's Sake our Lord. Amen.

**O** God, whose never failing Providence ordereth all Things both in Heaven and Earth, We humbly beseech thee to put away from us all hurtful Things, and to give us those Things, which be profitable for us, through Jesus Christ our Lord. Amen.

**A**lmighty and most merciful God, of thy bountiful Goodness keep us, We beseech thee, from all things that may hurt us; that We being ready both in Body and Soul, may cheerfully accomplish those things which Thou wouldst have done, through Jesus Christ our Lord. Amen.

**O** Lord, We beseech thee, mercifully hear our Prayers; and spare all those who confess their Sins unto Thee, that they, whose Consciences by Sin are accused, by thy merciful Pardon may be absolved, through Christ our Lord. Amen.

**O** Most mighty God, and merciful Father, who hast Compassion upon all Men, and hatest Nothing that Thou hast made, who wouldst not the Death of a Sinner

Sinner, but that He should rather turn from his Sin, and be saved; mercifully forgive us our Trespases, Receive and comfort us, who are grieved and wearied with the Burden of our Sins, Thy Property is always to have Mercy; to Thee only it appertaineth to forgive Sins. Spare us therefore, good Lord, spare thy People, whom thou hast redeemed; Enter not into Judgment with thy Servants, who are vile Earth and miserable Sinners; but so turn thine Anger from us, who meekly acknowledge our Vileness, and truly repent us of our Faults; and so make haste to help us in this World, that We may ever live with thee in the World to come, through Jesus Christ our Lord. Amen.

**T**URN Thou us, O good Lord, and so shall We be turned. Be favourable, O Lord, be favourable to thy People, who turn to Thee in weeping, fasting and praying. For Thou art a merciful God, full of Compassion, long-suffering, and of great Pity. Thou sparest when We deserve Punishment, and in thy Wrath thinkest upon Mercy. Spare thy People, good Lord, spare them, and let not thine Heritage be brought to Confusion. Hear us, O Lord, for thy Mercy is great; and after the Multitude of thy Mercies look upon us, through the Merits  
and

and Mediation of thy blessed Son, Jesus Christ our Lord. Amen.

**A**Lmighty and everlasting God, by whose Spirit the whole Body of the Church is governed and sanctified; receive our Supplications and Prayers, which we offer before thee for all Estates of Men in thy Holy Church, that every Member of the same in his Vocation and Ministry, may truly and godly serve Thee, through our Lord and Saviour Jesus Christ. Amen.

**A**Lmighty God, Who hast given us Grace at this Time with one Accord to make our common Supplications unto Thee, and dost promise that when Two or Three are gathered together in thy Name Thou wilt grant their Requests, Fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient for them, granting us in this World Knowledge of thy Truth, and in the World to come Life everlasting. Amen.

**T**H E Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.





